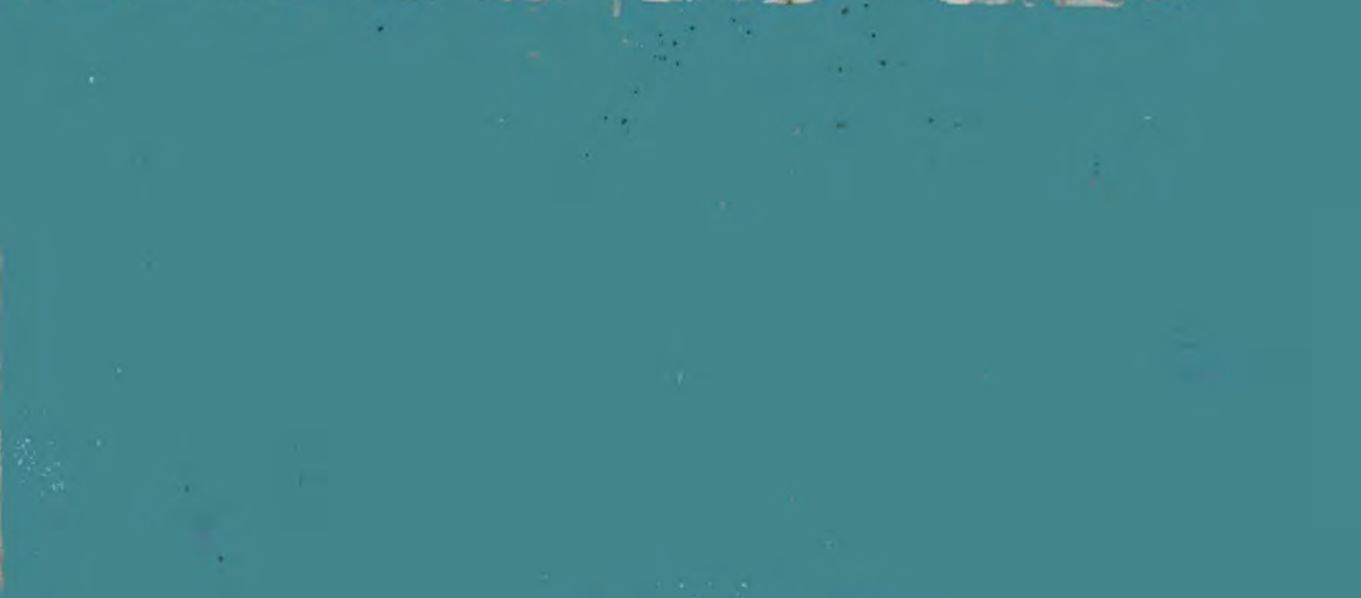


SOUVENIR





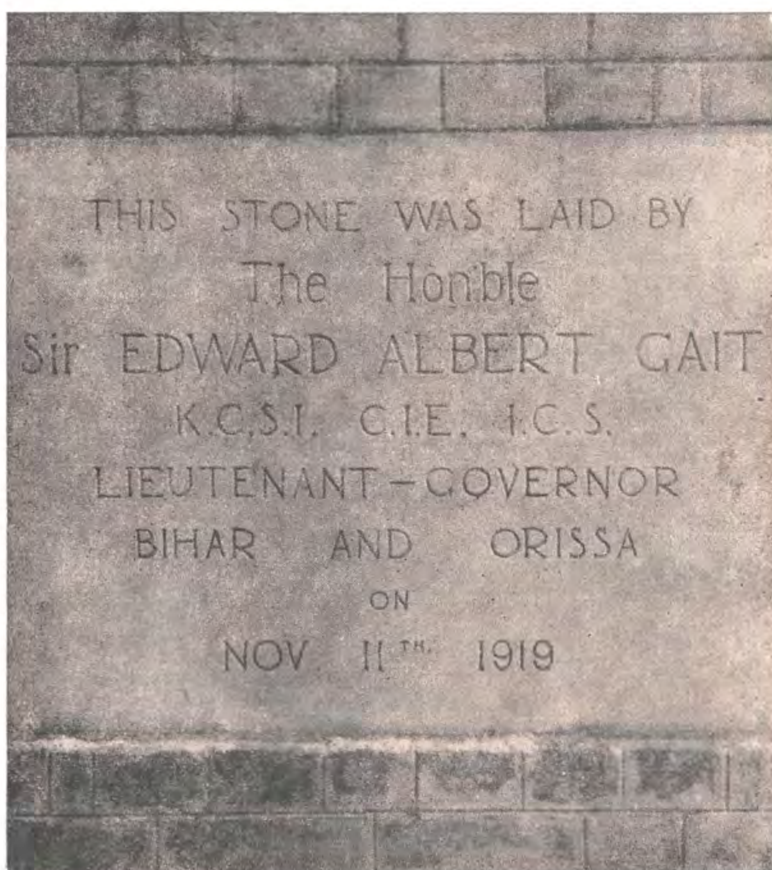
1868

1968



Ravenshaw College Centenary

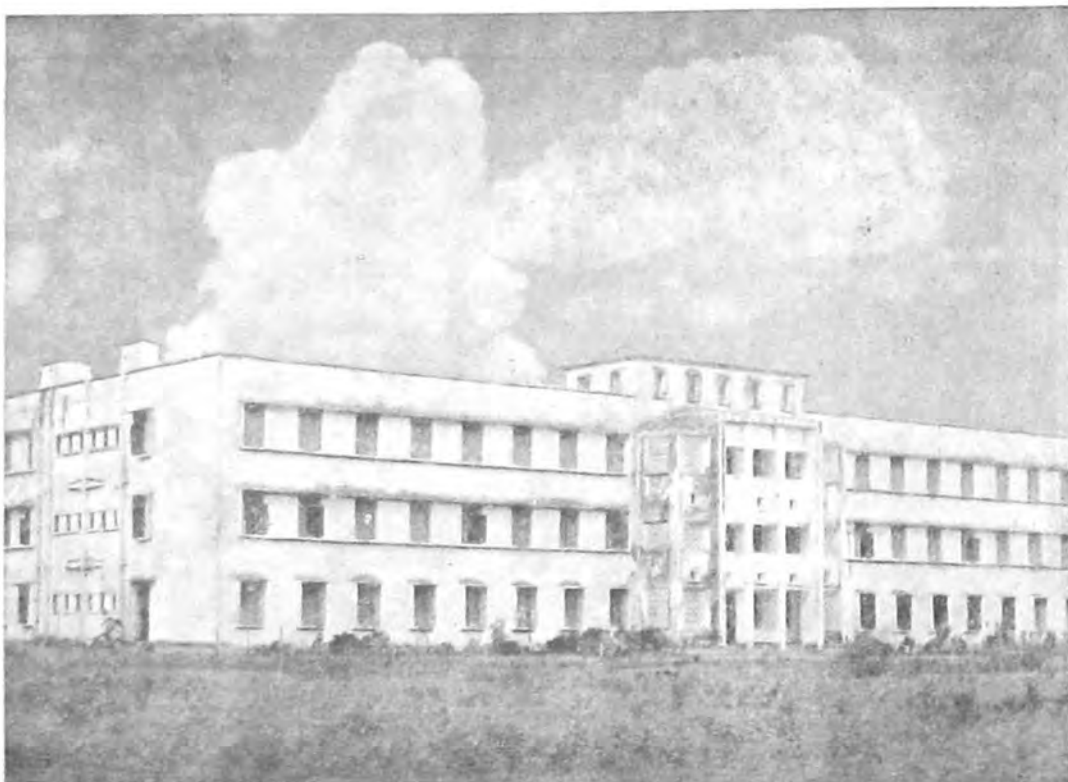
RAVENSHAW COLLEGE CENTENARY SOUVENIR
(1868-1968)



Foundation Stone of New Building
of
Ravenshaw College
by
Sir Edward Gait

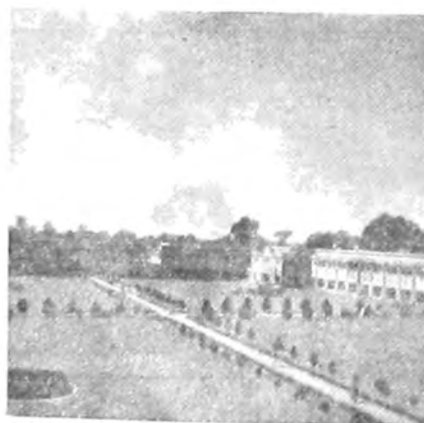
CONTENTS

OUR COLLEGE BUILDING *(Contd)*





Science Buildings



Areal view

THE COMMEMORATION DAY

OF

RAVENSHAW COLLEGE

15th March, 1970

(PRINCIPAL'S REPORT)

MR. PRESIDENT, LADIES AND GENTLEMEN,

It is a matter of great pleasure and unique honour for me to extend to you all, on behalf of the staff and the students of the college, a hearty welcome on this Commemoration Day of Ravenshaw College. This Commemoration Day has a special significance as it is being observed as a part of the Centenary celebrations of the college.

It is customary for the Principal to present the Annual Report of the college to the old boys on the Commemoration Day. However, on this auspicious occasion, I shall present a short report on the history and development of Ravenshaw College since its inception 108 years ago.

The history of Ravenshaw College is the history of modern Orissa. 107 years ago in 1863 a small school which had been established in 1841 was raised to the status of a college with intermediate classes, affiliated to the Calcutta University. In 1875, largely through the efforts of Mr. T. E. Ravenshaw, the then Commissioner of Orissa, it became a full-fledged first-grade College. It had then only six students on the rolls in the B.A. class. In 1878 contributions of Rs.25,000/- and Rs.20,000/- were made towards the maintenance of the college by the Maharaja of Mayurbhanj and the people of Orissa respectively. It was at the instance of the Maharaja that the college was named after Mr.Ravenshaw to commemorate his services to the cause of education in Orissa. In 1881 B. L. classes, and in 1897 B. Sc. classes were opened. In 1908 under the new regulations of the Calcutta University the B. L. classes were closed, occasional instructions in Post-Graduate studies were discontinued, and the number of subjects for the B. A. classes was reduced.

With the separation of Bihar and Orissa from Bengal in 1912 the college entered into a new phase of development. The school classes were removed in 1912 and the survey classes in 1916. I. E. S. officers like Sir Ross Masood, Mr. Whitlock and Mr. Khosla were appointed as professors in different departments. The affiliation of the college was transferred from the Calcutta University to the Patna University in 1917. Additions and alterations were made to the official building. The B.L. classes were reopened in 1920.

The foundation stone of the present building of Ravenshaw College in this place which was then known as Chakar Padia with an area of 87 acres was laid on November 11,1919 by Sir Edward Gait, the then Lieutenant Governor of Bihar and Orissa. The college shifted to the new building in July,1921. It celebrated its Golden Jubilee in 1926 and Diamond Jubilee in 1936.

The Post-Graduate department of English was opened in July 1922. A generous donation of Rs.1,71,500/- by the Maharaja of Sonepur to commemorate the memory of Maharani Saheba Lady Parvati Devi made this possible. In 1943 the college secured affiliation to the newly established Utkal University. Post-graduate classes were opened in Economics, History and Oriya (1946)Mathematics and Chemistry (1947) Botany (1949), and Physics (1951). The Post-Graduate departments of Geology and Zoology opened in 1959 and 1960 respectively under the auspices of the Utkal University, were located in Ravenshaw College. Sri P. C. Bhanjadeo, Maharaja of Mayurbhanj, made a donattion of Rs.8 lakhs for creating the Mayurbhanj chair of Physics. The Post-Graduate departments of History and Political Science, opened in the Ravenshaw College under the auspices of Utkal University, were shifted to the University campus at Bhubaneswar in 1962. The Law classes reconstituted under the Madhusudan Law College were taken over by the University in 1949 and shifted to the Burdwan House in 1963. The College started its Intermediate classes in Commerce in June 1957. B. Com classes in July 1960, and Hons. classes in Commerce in 1968. The Evening College started by the Utkal University in 1962 has been functioning in the Ravenshaw College building. The college was taken over by the Government of Orissa last year.

The Ravenshaw College buildings are highly impressive. But the structure erected to afford accommodation to 500 or 600 students has proved inadequate as the number has increased almost six-fold. New blocks have been added to the original structure from time to time. There have been extentions to accommodate classes and laboratories in Physics, Botany and Chemistry. The University has constructed a commodious block for the Geology department. A new three-storied building, the construction of which started with a munificent donation of Rupees one lakh in the name of Late Hariram Modi, is now almost completed.This massive new block is likely to meet to some extent the growing need for more rooms for the Post-Graduate Humanities classes and Commerce classes. At Present classes begin at 7-30 A. M. and continue almost throughout the day and in the evening too, till the Evening College closes at 9-45 P. M. Due to paucity of rooms at the time of University and periodical examinations, classes have to be dropped. There is no hall at present where all the students and teachers of the college can be accommodated. There is no Residential Hall for the day-scholars. There is no spacious common room for the men and women students. It is a matter of gratification that on the 8th instant, Dr. V. K. R. V. Rao, Union Minister of education and Youth Services, laid the foundation of a hall for students near the play-ground.

I earnestly appeal to the Central Government, the U.G.C., the State Government as well the generous public to donate liberally for the execution of an extensive construction programme. Now that the Malgodown has been opened at Shikharpur, it should be possible to shift the whole malgodown there and acquire the area so that the college can have an extensive campus.

The Kanika Library is very close to the hearts of most of the educated Oriyas. The library is not only an epitome of learning but also a beautiful piece of architecture. The first Ravenshaw College Library was located in a thatched house near the Cuttack Collectorate where the College was situated prior to 1921. The Directory of Indian Library, 1938 has fixed its starting date as 1868. Unfortunately the entire stock of books in the library was burnt down by accidental fire. But the library did not die. It was again built up book by book. In 1878 the late Maharaja K. C. Bhanja Deo of Mayurbhanj made a munificent gift of Rs.20,000/- a part which was meant for the library. In

1922 a generous donation of Rs.55,000/- was made by Maharaja R. N. Bhanja Deo of Kanika after whose name the present library is so called. The same year the library was opened in its present building by the then Lt. Governor of Bihar and Orissa. The library building has an area of 9,000 Sqr feet. Late Padmashri Laxminarayan Sahu, an old student of this college donated 1684 books on August 13, 1941 and in 1961 the British Council donated 1016 volumes of text books.

At present the library has 75,758, volumes. On this day we remember Late Damodar Misra, who was the librarian for a number of years and was affectionate and efficient, genial and thorough.

The Kanika Library, constructed at a time when there were only 500 readers is utterly inadequate to meet the needs of the students and the staff today. The reading space of the library can accommodate 80 students who consititute only 3 % of the total strength of the college. Centenary Celebrations of the college started in November 1968 when the foundation stone of the Centenary Library to be constructed at a cost of Rs.10 lakhs was laid by Dr. Triguna Sen, the then Minister of Education, Government of India. In his own words: "What better gift can be expected of the old students to their Alma Mater than this monument of unageing intellect ?" I would therefore appeal to all whom it may concern, to help the building up of this temple of learning which would contribute to the intellectual advancement of the present generation.

The college has a dispensary with a doctor in charge. A sparate well-equipped Health Centre with quarters for the doctor is required for this big and populous institution.

The college has at present four hostels within the campus (three for men and one for ladies) in addition to the Post-Graduate Hostel beyond the Railway line. The hostels provide all possible facilties to promote corporate life. Two hostels with 64 seats in each are being constructed by the Tribal and Rural welfare Dept. of the Govt. of Orissa for the scheduled caste and scheduled tribe students. There is a Central Hostel for students of various colleges at Cuttack and some of our students have found accommodation in it. Recently the Government have started a second Central Hostel. Broadly speaking, at present one fourth of the total strength of the girl students and 40% of the boy students find accommodation in the hostels. There is an urgent need for more and better hostel facilities for our students, both men and women. In this connection, I may suggest that a hostel may be built on the spacious land between the Pilgrim Road and the Taldanda Canal.

There are at present 2856 students on the rolls including 336 women students. The number of students in the Post-Graduate classes is 632 and the number of teachers is 166 including 10 women teachers. In the Evening College there are 880 students and 22 teachers.

Of the 166 teachers in the college only 52 have been provided with quarters. For the large number of ministerial officers and laboratory staff and Grade IV employees there is very little accommodation. It is hardly necessary to point out how importatant it is to increase residential accommodation for the employees of all sections of the college for providing them with minimum living facilities and for improving the academic efficiency of the institution.

The Government of Orissa have permitted the use of the college buildings for holding Wireless Training classes and I. A. S. and O. A. S. Coaching classes.

The college imparts instructions in the faculties of Science, Humanities, Commerce and Education. Facilities for study at the Post-Graduate level are available in English, Economics, Oriya Mathmatics, Physics, Chemistry and Botany. The University Post-Graduate departments of Zoology and Geology are also created here. The Post-Graduate students constitute now nearly 22% of the total number of students of the college, i.e. 600 out of 2800 students and about 50 % of the total number of Post-Graduate students in the Utkal University. The need to house the Post-Graduate departments in separate buildings of their own with the minimum facilities is urgently felt. The grants for the departments should also be substantially increased.

The rich research tradition of the college goes back to the days of Sir Jadunath Sarkar, Acharya Jogesh Chandra Roy, Dr. Kartar Singh, Dr. P. Parija, Prof. H.R. Batheja, Prof. A. B. Mohanty, Dr. K. Kar and Dr. B. Prasad to mention a few only of the outstanding scholars and scientists who worked in this college.

A large number of the teachers in the college are engaged in research work. The list of papers published in various journals will show that the research output of this college has certainly been significant. It is gratifying to note that more and more of our teachers are acquiring higher academic qualifications from Indian and foreign universities.

The number of research papers published by the members of the staff in various national and inernational journals for the last three years average more than one hundred. The number of teachers working for Ph. D. degree at the end of 1969 was nearly 90. The number of research workers is nearly 10 and the research guides 29. This college being an affiliated institution meets with difficulties in securing adequate research grants but it has constantly tried and, to a great extent,succeeded in maintaining high teaching and research tradition. The college, I submit, deserves special encouragement. Unfortunately many of the scholars who were serving this institution as teachers have left this college for lack of suitable research facilities and higher prospects. Research institutions in various subjects should be set up in this century-old college which has served as the centre of higher research in the State.

The performance of the students of this college at the various examinations has been usually very satisfactory. The highest positions at the examination have often gone to students of this college. Many students of the college also have succeeded at the different all-India competitive examinations as well as the competitive examinations held for recruitment to the administrative and other gazetted services of Orissa.

The college has various societies and associations. They organise meetings, arrange social founctions and paper-readings and discuss problems. These co-curricular activities would have been much greater if adequate accommodation were available for the purpose.

The College Union organises discussions on general, cultural, academic, national and international problems, debates, invites eminent persons to deliver lectures and carries on other constructive activities.

The Athletic Club organises all sports and games activities. There is provision in the college for outdoor games like Tennis, Football, Hockey, Cricket, Badminton,

Volley, Basket Ball and indoor games like Table Tennis and so on. The Athletic Club organises the annual Athletic meet. The Orissa Olympic Association and the Orissa Athletic Association have kindly extended to us the advantages of the Rajkumari Amrit Kaur Scheme for coaching athletes and playeres. The Rowing Club, dear to many old boys, is going to be revived soon. Our students have achieved many distinctions in athletic activities. Many of them are University and State players. Substantial assistance from the Government is necessary to improve the physical and athletic activities of the students. The need of a Swimming Pool and a stadium is keenly felt.

The Ravenshaw College Dramatic Society arranges the annual performance of the college drama. The society has been a pioneer in the dramatic movement of the state. It has staged a number of experimental plays and plays adapted from the writings of major continental dramatists. Most of the play-wrights, directors, producers and actors associated with the theatres and films in contemporary Orissa are products of this college. The Music Club of the college possesses its own set of orchestral instruments and has engaged a music teacher in instrumental and vocal music. Orchestral recitals are also given by the members of the Club at different college functions.

The Day Scholars Association and the different Hostel Unions organise various activities to foster a spirit of fellowship and co-operation among the different sections of the students. Besides every Honours and Post-Graduate Department has its own Society or Seminar which organises periodical meetings for discussion of papers and social functions.

The N. C. C. in the Ravenshaw College has four units :

(*a*) Artillery
(*b*) Armoured corps
(*c*) Infantry
(*d*) Naval wing.

There are at present 6 officers and 113 cadets in the different wings of the N. C. C.

There is a Rover crew in the college. It arranges an annual Rover camp to foster in students the spirit of scouting. Members of the Rover crew also render service during the festivals. They rendered signal service when the Indian Olympic Games were held at the local stadium last December.

The Social Service Guild of the college has been rendering assistance to needy and deserving students. Members of the Guild have always responded to the call of service at the time of national calamities like flood, famine and drought.

The college has also a Students Aid Fund for providing financial assistance to the students at the time of paying fees for the University examinations.

The general discipline of the college is of high order. There is a Discipline Committee in the college to assist the Principal in this respect. In the various functions of the college the students co-operate with the members of the staff in maintaining discipline. It is felt that it would be conducive to better discipline and more harmonious development of the personalties of students if greater amenities are provided for them.

At present, a Hobby Centre has been started with the aid of the State Youth Welfare Board where instructions are given on preparing wireless receiving sets.

Our students require more Extension lectures for the improvement of their general out-look. An humble beginning has been made with the lecture delivered on the 8th instant by Dr. V. K. R. V. Rao which is the first in a series of lectures to be known as Centenary Lectures. Every year eminent persons will be invited to deliver these lectures.

The activities of the college during the last 108 years have been so varied and multifarious and its history has been so rich that it would not be possible to tell the complete story in even 108 hours. I have here attempted only a general survey and may be excused if there are any omissions.

Ravenshaw College has produced many nurslings of immortality, national leaders like Pandit Gopabandhu Das, Pandit Nilakantha Das, Acharya Harihar, Pandit Godabarish Misra and Bhubananda Das ; Political leaders like Sri Biswanath Das, Dr. H. K. Mahatab, Sri Nityananda Kanungo and Sri S. N. Dwivedy, late Sri S. C. Tripathy ; administrators like Sri Nilamani Senapati and late Sri Krupasindhu Misra ; social workers of eminence like late Padmashri Lakshmi Narayan Sahoo, Dr. Bhikari Charan Patnaik and late Gopabandhu Choudhury and scientists like Dr. Parija to mention only a few who are celebrated enough to dazzle the annals of any institution of the world.

The college has been the veritable fountain-head of learning and has produced poets, philosophers, historians, scientists and artists. Despite the rapid growth of colleges all around, Ravenshaw College continues to be the centre of the cultural life of this state. It is one of the premier institutions of the country. It has provided to all the colleges of Orissa most of their teachers. It has set the pattern for their administration and management. Thus the Ravenshaw College has been a Mother Institution. She has been the Alma Mater of Alma Maters. Like a mighty river, she began as a small stream, growing in size, broadening its course and eventually branching out into numerous tributaries. It is, therefore, our duty to see that this mother stream continues to supply fresh water to our citizens, its sustaining force unclogged by shoals of problems and difficulties.

If it is to play the part the society expects of it and history demands of it, its claims should not be ignored on account of the pressing demands of new universities and colleges of the State. If the resources of the state be inadequate to meet its growing needs, the Central Government and the U. G. C. should come to its rescue and maintain it as a quality institution.

Sir Edward Gait, while laying the foundations of its building in 1919 had wished that this mighty monumental institute would one day grow into a University. Even after half a century, this hopeful prediction of his remains to be realized. However, it is gratifying to note that on the eve of the Centenary Celebrations the Government of Orissa have declared their intention to raise it to the status of an autonomous college. We hope and believe that it is a step towards the early fulfilment of the dream of Ravenshaw College becoming a residential University.

I once again welcome you all and thank you from the core of my heart for having attended this celebration of the Commemoration Day. Unfortunately for some years past we have not been able to celebrate this important function which brings the Old Boys of the college together and revives their association with the Alma Mater of theirs. However I am hopeful that to-day's function will give a new lease of life to the Old Boys' Association and enable its members to contribute to the rich tradition of their beloved college.

——

D. C. Misra.

Extracts from Principal H. R. Batheja's Address delivered on the occasion of the Diamond Jubilee Celebrations of the College (18th Jan. 1936)

SIR COURTNEY, MEMBERS OF THE RAVENSHAW COLLEGE OLD BOY'S ASSOCIATION, LADIES AND GENTLEMEN :

The Great Orissa Famine of 1866 is an important land-mark in the social, economic and political history of Orissa. One-fourth of the total population of the province was wiped out in spite of the great efforts of the Commissioner Mr. T.E. Ravenshaw after whom our College is named. Its entire life was so utterly disorganised that Hunter writing four years later in his monumental work on Orissa spoke pessimistically about the achievements of its people. Yet, as if to belie his gloomy reflections, exactly six years later, the little Intermediate college started in 1868, two years after the Great Famine—before even the funeral fires had got cold-was raised to the first grade and we commenced our career as a degree institution. We are today celebrating the sixtieth anniversary of that event to which Orissa attributes all its modern developments. its new ideas, new forms of life, new modes of thought and new aspirations. As a school, our history dates back earlier to 1841, in which capacity, I understand, on the authority of my old Oxford friend, Principal Zachariah of the Hooghly Government College, we were controlled from that college and used to serve as a feede rto it. × × × × On the other hand we may justly and indisputably claim to be the progenitors of the Ravenshaw Collegiate School—unless one believes that the child is the father of man—and the Cuttack Engineering School and we feel a fatherly pride in the fact that we see our children represented at today's family gathering. Our law classes were started in 1869 and though interrupted for sometime are like an ill-favoured daughter still with us. Our agricultural classes died to our regret early in their infancy. However old we may be and however numerous our progeny, we cannot but pay our due obeisance on an occasion like this to our first mother the Calcutta University and our second mother—the Patna University under whose fostering care we have flourished so well.

During these last sixty years the history of the College has been the history of Orissa. It is curious how developments in the college have coincided with developments in the larger life of the province. In fact their fates have been so interwoven that there has been no event in the history of one which has not had reaction on the other. The growth of the college in numbers, teaching staff, buildings and equipment in the 19th century was extremely slow, though it was aided by the generous donations of Rs.20,000 from the Maharaja of Mayurbhanj and Rs.25,000 from the public. In 1866 there were only six students and the teaching efforts of a staff of 2 or 3 were supplemented by those of the District Magistrate and the local Chaplain. In 1876 the number had risen to 39 as a result of the opening of the B. A. classes in which the University result was however zero per cent as against our 50% last year. The number did not reach 100 until 1891 and

Science teaching was not started until 1897. This slow progress corresponded with the general stagnation which prevailed in Orissa after the Great Famine right up to the beginning of the 20th century. With the upward rise of prices of agricultural commodities and land which commenced at this time, the college underwent a rapid expansion which received a special political stimulus after the separation of Bihar and Orissa from Bengal in 1912. In that year the number of students had risen to 317 necessiating the removal of the Collegiate School. Teaching was improved by the appointment of I. E. S. Professors of whom Messrs. Duke. Whitlock, Sir Ross Masood and Khosla were the earliest. For housing the growing number of students which had soon increased to 500, the present magnificent buildings including the Kanika Library and the Mayurbhanj Laboratories were planned at a cost of 13 lakhs and the foundation stone was laid in 1919 by Sir Edward Gait, the Lieutenant Governor of Bihar and Orissa who then predicted the growth of the College into a University. The new buildings were occupied in 1921. Other notable events in the history of the college since then have been the re-opening of the B. L. classes in 1920, the starting of the English M. A. classes with the aid of a generous donation of about $1\frac{3}{4}$ lakhs from the Maharaja and Maharani of Sonepur, the opening of the Electric installation in 1926 with the help of another donation from the Maharaja of Mayurbhanj and the opening of the Economics Honours in 1926 and Science Honours classes in 1930. With the erection of Orissa into a separate province, the college, which has been so largely instrumental in bringing about the consummation, is ripe for another step in its career. Whether enough funds will be found for a separate university or not, it is certain that the scheme of starting M. A. classes in Economics and M. Sc. classes in Physics, Chemistry and Botany, which I propounded last year and which was further elaborated by my successor, Dr. Singh, would be put through as being necessary for supplying technical advice to the various departments of the new Government, besides raising the academic standards of the college. It seems to be almost impossible that the college and the province can grow without each other. The growth of one is necessary for the growth of the other. At present the college has on its rolls 610 students of whom 274 live in hostels, 35 teachers of whom 16 are in residence teach up to the M. A. standard in English and up to the Honours standard in almost all subjects, possesses 75 acres of grounds, a library of about 21,000 volumes and has a budget of about Rs.3 lakhs. It has a common mess system, a Social Service Guild for helping poor boys, a medical organisation under its own doctor for looking after the health of students and a tutorial system for day-scholars—features which have attracted attention from outside and are being copied in increasing measure.

× × ×

This is a satisfactory record of which any institution may be proud ...... Our special stress is on quality rather than on quantity and that probably explains our high capita cost of educating a student—probably the highest in India. In 1934-35 we produced only 3 M. A.s, 54 Arts graduates of whom 19 secured honours and 11 Science graduates of whom 4 secured honours and 20 law graduates—numbers which bear no comparison to the enormous of other provinces. It is true that even these are in excess of present requirements; but it is true only on the assumption that every graduate must have a public job and that there will be no scope for future expansion as the province grows in wealth and importance. If we accept these untenable assumptions, all college education will become vocational in character, will cease to be liberal in the best sense of the word and all hope of increased economic activity resulting in greater employment will have to be given up. × × ×

It must be remembered that in Germany and the United States of America an educated college man does not earn much more than a workman, and in some cases even less. In India he still earns about 8 to 10 times as much. When conditions for the removal of this gross disparity are ripe, I have no doubt the Ravenshaw College will make the necessary adjustment in its curriculum, courses of study etc, though it now depends for these on the Patna University. Every institution grows on its own imperfections and so will our college. At present it is satisfactory to note that increasing attention is being paid by students of this college to subjects having a vocational value such as Science and Economics. I am sure this tendency will receive a further stimulus when post-graduate studies in these subjects are started.

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Another change effected this year which requires notice is the organisation of Arts classes into well defined departments with enhanced delegated powers for their heads, in order to enable them to function as semi-autonomous units on university rather then the school lines, on which they were hitherto organised. This system already prevailed in the Science departments, but had not been extended to the Arts section, in which all authority was concentrated in the Principal. The growth of the College from small beginnings to its present size and its possible evolution into a University has made this change necessary in the interest of efficiency.

× × × ×

Ladies and Gentlemen, it is an open secret that owing to the separation of Orissa more changes of an extensive character are shortly due. I have the privilege of welcoming you for the first time to this commemoration gathering and it is possible that it shall be the last. Similarly, for many members of the staff,who have spent a good deal of their life in the service of this college and are present, today's function will be the last they will attend. Rai Bahadur Sarada Kanta Ganguly will probably retire and others will possibly be transferred and will be replaced by Oriya officers from Bihar. It is therefore inositable that a note of sadness should creep in at the end of our rejoicings. Many of evs have spent some of the happiest moments of our lives here and have formed friends hips and associations which I expect shall endure inspite of distance and time. Some have brought their newly married wives here, some have had children born to them and some, I presume, shall leave the ashes of some dear ones behind. Each one in his own humfble way has added a brick here, a brick there, to this stately fabric of our corporate li e called the Ravenshaw College. The College is a fellowship for all time, of its past, present and future Principals, staff and students and while individuals pass like shadows on the silver screen, the corporate life of the in stitution flows with a fixed mind and purpose in an unending stream. The European has come and gone, the Bengalee and the Bihari will soon depart and the Oriya will come into his own. In the nature of things it must be so, and it is best so, for today's Diamond Jubilee marks the close of an epoch which commenced with the Great Famine seventy years ago and the opening of another. After that catastrophe, Orissa has bit by bit rebuilt its life largely with the help of outside agency operating mainly through the Ravenshaw College and is now fully prepared to drop the pilot and take command of the ship. I have no doubt it will be steered wisely and well but I am equally sure that the debt which the province owes to others will not be forgotten.

And so we have at last a temple of learning fair to look on, stately inits proportions, which compares not unfavourably with the only other temple—the temple of Jagannath

for which Orissa is known all over India. These twin monuments represent Orissa to the outside world and are a source of just pride to every Oriya. And yet they are dissimilar. The one represents the past, the other the present, the one the Universality of an ecclectic faith which knows no caste and creed, the other an aggressive nationalism, the one the charity and reverence of faith, the other the passionless curiosity of Science. Their Gods are not the same and their ritual is different and the Oriya is sometimes tortured by a genuine doubt as to where he shall worship. I do not know whether the doubt will be solved, until the Mahanadi changes its course, builds a new delta and consigns to a common oblivion our fruitless fames and outworn creeds; but I hope and trust, that as long as these temples last, something of the spirit of one will permeate the other.

× × × ×

SUCCESSION LIST OF PRINCIPALS

1876 S. Agcr

1897 Nilakantha Mazumdar

1897 N. L. Hallward

1900 K. Raichowdri (Offg.)

1901 Rai Bahadur B. V. Gupta

1909 Upendranath Maitra (Offg.)

Rai Bahadur J. C. Roy (Offg.)

R. W. F. Shaw

1915 H. Lambert

1920 Jadunath Sarkar (Offg.)

P. O. Whitlock (Offg.)

1921 H. Lambert

1923 P. O. Whitlock (Offg.)

W. Owston Smith (Offg.)

1924 H. Lambert

1926 P. O. Whitlock (Offg.)

H. Lambert

1928 P. O. Whitlock (Offg.)
T. C. Orgill

1931 W. V. Duke

1934 H. R. Batheja
B. K. Singh

1936 S. C. Tripathi
P. Parija, (Offg.)
K. P. Sinha, (Offg.)
S. C. Tripathi

1938 P. Parija

1941 B. Prasad, (Offg.)
P. Parija

1945 S. Roy

1948 M. C. Pradhan

1949 G. B. Banerjea

1953 B. C. Das

1957 S. Misra

1958 B. Samantarai (Offg.)

1959 S. Misra

1961 B. Samantarai

1966 R. Mohanty

1968 D. C. Misra (Offg.)

1968 Bidhubhusan Das

1968 D. C. Misra


R. Shaw Esq.
1909


H. Lambert Esq.
1915


T. C. Orgill Esq.
1928


W. V. Duke Esq.
1931



H. R. Batheja Esq.
1934



S. C. Tripathy
1936



Dr. P. K. Parija
1938



Dr. B. Prasad
1941



M. C. Pradhan
1948



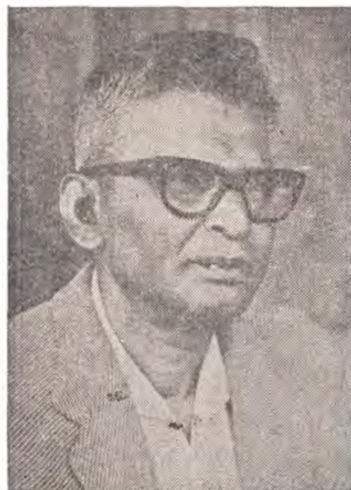
B. C. Das
1953



Dr. S. Misra, Principal
Ravenshaw College



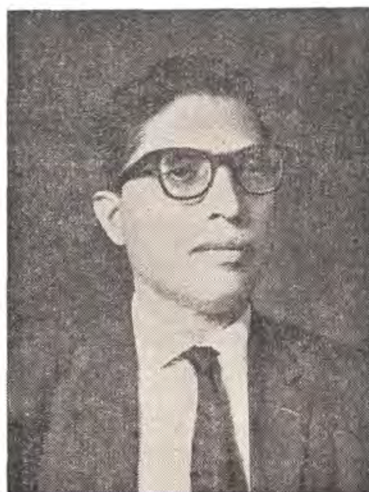
Dr. B. Samantrai
1958



Dr. R. N. Mohanty
1966



Prof. Bidhu Bhusan Das
1968



Dr. D. C. Misra
1968



Dr. D. C. Misra, Principal
at his Office

Education in the Universities

Dr. P. Parija

Universities have been variously defined but the one that appeals to me is that given by Savigny. He says that the value of universities lies not in "the perfect learning" of their teachers or "in the ever-growing learning of their students, but rather that in them there is a given scheme, wherein every important educational talent finds its development ···, through which every advance of science finds easy and rapid entrance, by which is made easy the recognisation of the higher calling of exceptional men, and in which even to the poorer existence of more limited nature a high sense of life is imparted." I should like to underline the last part of this sentence, namely that there must be scope to impart to poorer talents a high sense of life.

We must face the problem that the demand for university education is great and there is rush of young people to the universities. A large section of the entrants is hardly equipped intellectually for the type of education the universities prescribe. We cannot, however, close the door of the universities to those who wish to enter, because we cannot preach equality and demand excellence at the entrance. The universities should devise ways and means so that equality and excellence can be accommodated in the university. There must be spheres of activity for all categories of young men who enter the portals of a university.

If we limit the field and try to force everyone through one discipline there are bound to be failures which generate a sense of frustration. In this connection I may give the analogy of a flooded river. Such a river maintains its deep channel but fertilises the shallow flooded parts with fertilising silt. Universities must maintain the deep channel of erudition and research but at the same time diffuse knowledge and enlightenment to students of lower calibre.

There must be fields of activity in which all can participate. Cultural activities are such fields in which all can take part. Culture has been defined as intellectual refinement as the result of cultivation of the mind so that we may develop the power to appreciate values. The word culture in its original meaning means cultivation of plants. In order to have the desired result you need good soil with fertilisers and the soil must be free from weeds, i.e undesirable intruders. What is true of plant culture is true of human culture. There must be good soil in the shape of receptive mind and good nourishment in the form of knowledge and experience through the medium of teachers and books.

We are so familiar with these factors that one need not dilate on them. The most unfavourable factor is the presence of undesirable intruders, which are known as weeds in plant culture. In human culture the two most undesirable intruders are pride and prejudice which stand in the way of refinement. We are all proud of our culture and sometimes we are so obsessed with its excellence that we become impervious to any other influence, however good that may be. So long as pride in our culture is confined to our appreciation of the good elements in it, no exception can be taken to it. But it becomes objectionable when it blinds us to the bad elements and hinders our progress. No culture can be good for all times and in all conditions. The most corroding factor is the time factor. Our culture suited the time when we lived isolated and in an age in which knowledge was limited. With outside contact and breadth and depth of knowledge, some elements in our culture must necessarily become outmoded. On the other hand, there are people who want to abandon all our traditional culture and replace it by altogether a new one.

In the history of the world this is not new. Wherever such an attempt has been made, it has

involved dictation and force. One would advocate a synthesis of good elements from whichever source they can be gathered and creation of a culture suitable to the spirit of the time. Such a process can be likened to grafting. When we graft a good scion, we have to find a suitable stock on which to graft. The scion need not be of the same kind, but it must be such that the scion and the stock should agree to grow harmoniously. It is the function of the college and the university to foster such a spirit among the alumni so that they can develop a receptive mental attitude and help in building up a culture worthy of the motherland.

The other inhibitory factor is prejudice. Prejudice is the formation of an opinion without due consideration. This is a human failing which dies hard. It is born often from irrational attachment to our traditional culture, such as group prejudice, and sometimes it is born of personal likes and dislikes. Whatever may be the reason, it should be eliminated in developing personality. How prejudice or bias can lead to disastrous consequence is exemplified in the classical example of Ekalavya. This is usually cited as an example of noble sacrifice on the part of Ekalavya, but if you look at it from another angle, it is a glaring example of bias or partiality on the part of Drona who was a teacher. He was biased in favour of Arjuna and in order to secure this pupil's supremacy in archery made the self-taught Ekalavya sacrifice his thumb which is so essential to archery.

Prejudice is some times the result of misunderstanding. As an example one may cite the function of the students' union in the colleges and universities. Unions came into existence to provide corporate cultural activities among students as is done in western universities. Prior to unions there were such organisations as the Trade Unions. Similarity of names led to the misunderstanding of the functions. Students in some universities and educational institutions started using the Unions for disturbing the student teacher relations. Such activities certainly disturbed the healthy growth of culture. Teachers and students have the right to plan the same objective, namely, to build up cultured personalities who will be models of balanced judgment, progressive thought, and social service to those who were not fortunate enough to have a university education. This is an aspect which is independent of intellectual excellence. All who enter the university have the capacity to develop these virtues.

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My Recollections

Nityanand Kanungo
Governor of Bihar

I often wonder if students of the Ravenshaw College still have the emotional attachment to the College that I have. Looking back over my long life, I often recall the happy time I spent in the College, and I also know that many of our bunch have the same feeling. I joined School in Ravenshaw Collegiate when it was in the same compound as the College, and the then Principal Mr. Ronald Fleming William Shaw—whose full name I still remember—and also some Professors of the College used to take some classes in the School occasionally. My consuming ambition in those days was to be a student in the College, because college students in those days were highly respected, not only in the family circles but in all levels of society in our small town. The School had been shifted to other buildings, and the intimate touch with the College had been lost. We have also lost the reflected glory of the college students.

When I joined College round about 1914 we had only four or five hundred students in all the four years of the College. Every one seemed to know every body else, and the senior students, even those in the Fourth Year, used to take interest in the juniors. They used to help us in improving the games which we chose for ourselves and also offer help in our studies. We had such giants, from my point of view, as teachers like Late Jogesh Chandra Rai VidyaNidhi, Gopal Chandra Ganguli of English and Mohini Mohan Senapati of Philosophy, each one of whom was an institution by himself.

Thirty five years after I had left the College, I undertook a journey to meet Jogesh Babu in his retirement, because my attachment to him was deep-seated. I was never a student of mathematics, and Sharda Babu was a very reserved person who hardly spoke to anybody, but his moral influence was such over all the students that I still remember him as a person from whom I have found moral inspiration.

The first lot of young Lecturers like Late Prof. Kruttibas Samant Roy, Durga Charan Das, Nirmal Bannerji, Ratnakar Pati, Arta Ballbah Mohanty and others had recently joined the College. Arta Babu, as a renowned football player in his student days in his College, was a hero to all of us even before we came to the College. On Saturday afternoons Arta Babu used to speak on " The progress of the First World War " and his talks were so interesting that the hall was always full, though attendance was not obligatory at all. He had the rare knack for stimulating the intellectual curiosity of students and encouraging them in undertaking studies in the subjects in which they felt interested. For example, it was through his encouragement that I continued my studies in Biology even after I left the College, though he was a Professor of Sanskrit only. I could go on recounting innumerable incidents of my college life which are my fondest memories.

When the College moved to the present buildings, I was in the Fourth Year Class and came to stay in the West Hostel of which Dr. Parija was our first Warden. Apart from going round all the rooms, sometimes more than once a day, his was an open-house where all students were welcome. The number of students had increased greatly by that time and it was not possible for every one to know every one else. Though we had our intimate groups depending upon our tastes, like interest in English and Oriya poetry and drama, economics, indoor and outdoor games, it was possible to know a very large number of students in all the four classes of the College. Some of us who are still surviving manage to keep in touch with each other, the common interest being our happy days in the College. The proudest day in my life was when I was invited to a function in the West Hostel where I used to live and another function in the East Hostel. I hope that after my retirement I may spend as much of my time with the students of my old College and bore them with my memories if they permit me to do so.

Old Days Calling

Justice Harihar Mahapatra

We had a lofty image of the Ravenshaw College in our mind when we passed the Matriculation examination in 1921. To think of the possibility of going to the college was a thrill, and more so for a poor boy like me from a village where, by then, only one person had received the illumination of college education. Preparation for going to the college was no elaborate affair except having the few clothes washed. Yet, that caused quite a flutter in the house and outside. At last, by a morning train I reached the Cuttack Railway station a little after 10 'O' clock to meet with a great event in life, unexpected before and unforgotten after. My mother's maternal uncle was on the platform to receive me, which was the first experience of its kind. He was a notable person, Dibya Singha Misra (B.A., B.T.), a retired Headmaster known for his patriotic exuberance and held in great esteem by the leading persons of Orissa. No sooner I got out of my compartment than Gopabandhu Babu (as Pandit Gopabandhu Das was then known) emerged out of the adjacent compartment and walked near my aged relation and offered him salutations very modestly ; he was his old teacher. To him (Gopabandhu Das) I was introduced, with a citation as it were, that I had passed the matriculation in the first division and was the likely recipient of the University Scholarship and had come to join the college. When my relation did this, I saw the glint of pride in his eyes but like cold water on boiling oil came a stammering reply from Gopabandhu Babu—" If the situation had not changed I would have overwhelmingly congratulated him (meaning me)." By changed situation he indicated the non-violent non-co-operation movement launched by Gandhiji including a call to the students to leave the colleges and schools run by the alien Government. He (Gopabandhu Das) still fondly patted me on the cheek. My venerable relation, escort and host felt almost stung by that reply though he putup a brave smile of affection for Gopabandhu Babu when he took leave of him. This incident took a few brief minutes but it has left a permanent impression on my life so far. It then almost lifted a blind from my eye and robbed me of all hallucinations about a meritorious pass or a prospective degree. Gopabandhu Babu had just begun leading the Congress Movement in Orissa which was gathering momentum from all sides . He was catching in his net student-leaders like Harekrushna Mahtab, Nabakrushna Chowdhury and Jadumoni Mangaraj. In that context, how could I be hailed for joining the college under the patronising guidance of a mature educationist, respected for his patriotic clashes with Governmental authorities ? My mind began roving.

My relation and I walked to his place on the other side of the Railway Station where another new experience was in store for me. I found the famous Utkal Tannery of M. S. Das (Madhusudan Das as he was known) located there . My maternal uncle Gopinath Misra, father of Bibudhendra Misra (former Union Minister of State), was then the Manager of the Tannery and staying in the same premises. The glow that had waned by Gopabandhu Babu's remarks was revived partly by my uncle's affectionate welcome and encouraging advice for higher studies. Late that evening before meal, when once I faintly but clearly indicated that the better course would be to refrain from joining the college, both my uncle and his uncle brusquely ignored it and with abrupt finality asked me to get ready for the college next morning before ten. Helplessly perhaps, I succumbed but hopefully I looked forward to a momentous chapter in life.

When I went for admission, Jatadhari Babu (Head clerk) seemed to be the supreme authority, second in command being Jagannath Babu (Misra), fair looking, bearded, with ambitious eyes shadowed by glasses, wearing an intriguing smile. (Excuse

me, this was perhaps an impression wrongly formed). We lurked near and peeped through the window of the adjoining room to see what the European Principal Mr. Lambert looked like. We saw two men, one burly, vivacious, another slim, agile, difficult to make out who was what. When with pounding steps came out one of them, we learnt he was Whitlock, later loved and loving as the Principal. So many professors attired in European style moving about at one place was a sight for us unseen before and arrested our gaze at all conceivable places. The first day passed in this sort of sightseeing.

The second day brought me to the East hostel. The new college building and the two hostels at Chawliaganj (the present site) were occupied for the first time in July, 1921, with us joining the college in the first year. The extensive open grounds with commodious and stately buildings, overawed the young mind and generated a sense of importance in me and perhaps in others too.

The Promotion of Education in Orissa by T. E. Ravenshaw

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Thomas Eric Ravenshaw's memory is perpetuated in Orissa by the college which bears his name.

Before 1840, the Government of Bengal neglected education in Orissa. [1] In May 1822, the Missionaries started an Anglo-Vernacular school at Cuttack for the education of the local converts. Due to financial difficulties, the Baptist Mission could not manage the school and handed over the institution to Government in 1841. William Wilkinson, Collector of Puri, started 'Pooree Free Academy' in 1835.

The orthodox people, specially the Brahmans, did not like English education, which in their opinion instilled hatred against the Hindu religion. Cuttack Anglo-Vernacular school was made a Zilla school in 1851. Zilla schools were also opened at Puri and Balasore in 1853. The Zilla schools taught up to the Entrance standard from 1854.

The progress of vernacular education was very slow due to the apathy of the people and of Government. Active interest in education was taken by Government only from 1844, when seven vernacular schools were established. Poverty, caste prejudice and conservatism[2] stood in the way of the progress of education.

Many parents were unable to buy text-books for their sons.[3] At Bhadrak, 'respectable natives' were 'sullenly determined' not to pay one anna per mensem as school fee[4].

The introduction of the Grant-in-aid system gave incentive to the establishment of the vernacular schools, the number of which multiplied. A 'Training class' was established in 1863 for the teachers of the vernacular schools.

In July 1865, T. E. Ravenshaw, Commissioner for the suppression of dacoity, was appointed Commissioner for the Cuttack division. Unlike his predecessor, R. N. Shore, Ravenshaw had no administrative experience in Orissa, and he blundered in his famine policy. He governed Orissa for 12 years, with a short break in 1877. No other Commissioner had such a length of service in Orissa.

John Beames, who officiated as Commissioner, in 1877, described Ravenshaw as a man of mediocre personality. "I had no great respect for his abilities", he wrote, "nor had any one

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* Four generations of the writer's family served in Ravenshaw College.

1. " At the conquest, we found the Oorea in a state of degradation, and to our shame be it recorded that our policy was to perpetuate it.......If schools be established and properly attended to, the Oorea will soon shew that degradation is the usual consequence of misrule".

Henry Ricketts, Commissioner to the Sudder Board of Revenue, 7 December 1837

2. In 1874 Janardan Mahapatra, who joined the Medical College in Calcutta after passing the Entrance examination, was excommunicated for dissecting corpses :. *Utkal Putra* 17-6-1874.

3. Prices of books ranged from Rs.2 (*Batrisa Simhasana*) to annas 12 (*Hitopadesha*), R. N. Shore, Magistrate, Cuttack to Commissioner: 29-7-1858 No. 81

4. Report on Vernacular education for 1847 : 29-4-1848 No. 667

else, but he had much experience and he know his Orissa and his Oriyas thoroughly"[5].

In his first Report on education to the Government of Bengal, Ravenshaw observed: "The great desideratum in this Division is the establishment of a Collegiate class in which young men who have successfully completed the Entrance examination may prosecute their studies. Out of the nineteen passed candidates, ten from the Cuttack school, and nine from Pooree, only three—and these are Bengallees—have gone up to Calcutta to prosecute their studies. Oroyas have an indefinable fear of sending their sons to Calcutta, the climate, they say, being inimical to the health of the natives of this province; but the real cause appears to be their unwillingness to incur the expense that would attend to support their sons at a distance from home. I would most strongly urge the necessity of establishing a Collegiate class in connection with the Cuttack Government School. This would involve merely the salary of a fully competent master, an experiment small in comparison with the benefit, I feel convinced, will result. The class may form the nucleus of a future Cuttackcollege.

I would lastly call attention of the Education department to the almost entire neglect of the Oorya language. This may have originated in the want of proper Oorya text books, but many since have been printed".

In conclusion, he remarked: "To this neglect of the Oorya vernacular I attribute the small success obtained by the native Ooryas. Moreover were the Oorya language exclusively used in Orissa schools, education would have found favour with the people than at present. Measures should be taken for introducing wherever possible, Oorya books to the entire exclusion of the Bengallee".[6]

In his next Report on education to the Govenrnment of Bengal, Ravenshaw informed that in 1866, there were 61/61 AngloVerna cular and Vernacular schools in the Cuttack Division. There was also a school for the European and Eurasian boys. In his Report, Ravenshaw again reminded Government: "The little benefit which advanced students of the highest class attain after a prolonged period of study by passing the University examination is soon evaporated by their omission to keep up their reading. This is attributable to the unwillingness of their friends to send them to the Colleges in Bengal for prosecution of higher studies. To remedy this I have suggested in my last letter, the formation of a Collegiate class in connection with the Government school".

In 1867, the number of Vernacular schools of all grades increased to 64. But out of sixteen Anglo-Vernacular schools, four were closed. Sixty-nine schools received aid from Government.[8] There was one unaided Anglo-Urdoo school which was closed after a few years.

After the great famine of 1866, some schools did not receive the Government aid owing to failure of local subscription. Ravenshaw strongly protested against the withdrawal of the aid. In his letter to the Inspector of Schools, South-West Division, he observed: "I consider it necessary that the Government grants to all schools in Orissa should at any rate for the present be continued, irrespective of local subscription, owing to famine condition. "

He succeeded in keeping the schools open by securing local subscription for the schools with the help of the officers serving under him.[10]

R. L. Martin, Inspector of Schools, South West Division, wrote to the D. P. I. : "Had this officer not been so much interested, as he has been in the spread of education in

5. Beames : *Memoirs of a Bengal Civilian* p.221
6. T. E. Ravenshaw to the Secretary, Government of Bengal, 12 September 1865, No.369
7. T. E. Ravenshaw to Secretary, Government of Bengal, 7 August 1866, No.363
8. T. E. Ravenshaw to Secretary, Government of Bengal, 20 September 1867, No,523
9. T. E. Ravenshaw to Inspector of Schools, S. W. Division, 20 December 1867, No. 980 D
10. T. E. Ravenshaw to the Secretary, Government of Bengal, 30 December 1867, No. 980

his Division, I would hardly feel myself justified in recommending a modification of the Government Grant-in-aid rules".[11] The Joint Secretary to Government in his letter dated the 26th January 1868, intimated the D. P. I. that the grants to the schools in Orissa should continue as a special case.

In 1868, the Government of Bengal made enquiry about the medium of instruction in the schools in Orissa. R. L. Martin proposed that study through the medium of either Oriya or Bengali be made optional in the zilla school classes, on the ground that all the text books were not available in Oriya. " It would require at least 20 years with a Vidyasagar to develop Oorya."

Ravenshaw vehemently opposed his proposal. In his letter to Government, he pointed out that almost all the teachers in the schools in Orissa were Bengalis. " There will be, if option be permitted, a constant leaning towards Bengallee, which will be detrimental to the fundamental point to be kept in view, viz. the education of the Ooryas". Ravenshaw argued: "So long as Oorya is not recognized as the language of all and every grade of Orissa schools, it is not to be expected that very material improvement be made in Oorya literature. This being once decided on, books will be translated from Bengallee and new works in Oorya prepared, and time need not be long. before the language will be as rich in literature as Bengallee. I would leave Bengallee as an extra language, if preferred to be taken up in addition to Oorya, but in no case in supercession of it. The Bengallees have usurped the lucrative employments in the country which would have fallen to the indigenous Ooryas, had they been afforded an opportunity of advanced education in their own language. So far the Ooryas have not received fair play and have been kept in the background. I believe nothing is so likely to encourage the progress of education in Orissa, as the adoption of its national language in all classes of schools".

Ravenshaw also advocated for a separate Inspector of Schools for Orissa (instead of the Inspector of Schools, S. W. Division stationed at Midnapore) "who may be able to devote his whole time and attention towards this province, introducing Oorya as the medium of instruction."[12]

He further suggested that Government should give assistance to print good text books in Oriya, which would be read not only in the schools in the Cuttack Division, but also in many schools in the Ganjam and the Sambalpur districts.

The D. P. I., W. S. Atkinson supported R. L. Martin. He pointed out that most of the text books in the Vernacular schools in Orissa were in Bengali, as the Oriya books were few in number and more costly than Bengali books.[13]

Rivers Thompson, Secretary to the Government of Bengal, forwarded the Minute of the Lieutenant Governor of Bengal on education in Orissa to the D. P. I. His Honour praised the Commissioner, for drawing attention of Government, " to the almost entire neglect of Oorya in the advanced classes of the schools in the districts within his jurisdiction." It was observed that the Commissioner of Orissa was exclusively in favour of establishing Oriya as the recognized language of all the schools in Orissa. To secure the object, he suggested appointment of a separate Inspector of Schools, preference to the natives of Orissa in all educational appointments and Government aid for approved translations in Oriya.

On the other hand, the D. P. I. reiterated that Oriya alone for some years to come cannot be the sole medium of instruction in the schools in Orissa. He advised Government to allow the present system of education to continue and to wait for further development of higher education in Oriya.

The Lieutenant Governor pointed out that the object of Government was the promotion

11. R. L. Martin to the D. P. I. Bengal, 13 January 1868: No. 436
12. T. E. Ravenshaw to the Secretary, Government of Bengal, 4 May 1868: No. 99
13. W. S. Atkinson to the Secretary, Government of Bengal, 1 August 1869, No.3405

and advancement of Oriya education in the schools of Orissa, though it might not be immediately possible to do all that the Commissioner wanted. due to the scarcity of Oriya text books .[14]

Ravenshaw did not give up his efforts to exclude Bengali as a medium of instruction. After four years, he again wrote to the Lieutenant Governor, suggesting the adoption of the Oriya language as the only medium in the schools in Orissa.[15]

The Assistant Secretary to the Government of Bengal intimated to him : "The Lieutenant Governor accepts your view in regard to the adoption of the Oorya language in the schools in Orissa. His Honour authorizes you to use your discretion about the exclusion of Bengallee." [16]

Ravenshaw wrote to the Magistrates of the districts of Balasore, Puri and Cuttack stating that "persistent and potent exclusion of the Bengallee language and of teachers who are not familiar with the Oorya vernacular, is expected for the popularity and progress of education in Orissa."[17]

In 1871, the system of payment by result was introduced to encourage Vernacular education. On 23 March 1875, Nandakishore Das, Deputy Magistrate, was appointed Joint Inspector of Schools. But he asked for reversion and Radhanath Rai was appointed to that post in December 1877. Ravenshaw established a number of Vernacular schools in Moffussil places.[18]

In February 1867, the D. P. I. wrote to the Government of Bengal to open 'High School class at Cuttack. (*Utkal Dipika* 2-3-1967)[19] The Government accorded sanction to the proposal to start High School class at the Cuttack Zilla School, to be named Cuttack High School. (*Utkal Dipika* 17-8-1867)

On Monday the 20th January 1868, the High School class was started with four students who had passed from the Cuttack Zilla School. Subsequently two more students from Balasore. including Radhanath Rai, joined the class. (*Utkal Dipika* 25-1-1868)

In January 1870, Jadumani Ghosh alone, and in January 1871 Gopimohan Sen alone passed the F. A. examination. In January 1872, Chaturbhuj Patnaik, Samson Raut, Balaram Das, Madhusudan Rao and two Bengali students passed the F. A. examination. Jaykrushna Das, who passed the Entrance examination in First Division, could not continue his studies owing to poverty.

Rajkrishna Mukherjee, M. A. B. L., Second Master of the High School, also took a Law class for one hour every morning from January 1869. The class was closed after his transfer.

In the beginning of 1875, Sir Richard Temple, Lieutenant Governor of Bengal, visited Orissa. A representation was made to him to convert the High School to a College. The Lieutenant Governor agreed to raise the High School to the status of a degree college. But he was not prepared to meet the entire recurring expenditure, as the students reading in the college would be few in number. In his Minute dated 27 April 1875, he asked for a contribution of Rupees thirty thousand from the public.

Ravenshaw immediately took up the matter. He wrote to the Secretary, Government of Bengal: "As matters now stand, I am in a position to guarantee that a sum of Rupees thirty thousand will be forthcoming and claim the fulfilment of the Government promise to assign Rs.500 per month for 5 years." He pointed out that eleven students were reading in the Second Year class out of which six students were reasonably expected to

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14. Rivers Thompson to D. P. I., 8 November 1869, No. 3686
15. Ravenshaw to Secretary, Government of Bengal, 29 January 1873, No. 141 A
16. Arthur Cotton, Assistant Secretary, Government of Bengal, to Ravenshaw, 25 Febrary 1873
17. D. O. letters to the Magistrates, 29 January 1873, No.741 A
18. Ravenshaw hoped that there would be less Babudom and more real work' with the growth of education in Orissa T. E. Raveshaw to the Secretary, Government of Bengal, 5 Jnne 1873
19. Weekly '*Utkal Dipika*' was first published on 4.8.1866, S. Patnaik: 'Orissa in 1866 O. H. R. J. Vol. VIII.

join the Third Year class. Ravenshaw concluded: "The establishment of a college in Cuttack is an object of personal interest to myself and also of greatest importance to the spread of higher education in Orissa. The Bengal Educational department, located in Calcutta, is incapable of affording immediate supervision and is alien, if not antagonistic, to local peculiarities. If therefore Government will assign Rs.500 per month and place the organization of the new college in my hands, I am prepared in communication with the D. P. I., to submit a definite scheme for approval. [20]

Ravenshaw recommended Samuel Ager, 'a man of exceptional character' for the post of the Principal. He submitted a scheme for a Grant-in-aid college. The Secretary to the Government of Bengal wrote to the D. P. I. that the Lieutenant Governor entertained grave doubts as to Ager's qualifications for the post of the Principal.[21] He suggested the appointment of a more qualified person, European or Indian, as Principal. The Secretary to Government also intimated that the Lieutenant Governor's Minute conveyed no pledge that Government would give Rupees five hundred per month for five years. What it was said that the additional cost would be about Rupees one thousand a month and that if the people would give half of this, the Lieutenant Governor would try to convert the High School into a college. He added that the Commissioner wanted to make the institution a kind of Grant-in-aid college. interference of Government being limited to the payment of Rupees five hundred a month. But it would not, in the opinion of the Lieutenant Governor, be practicable to engraft a Grant-in-aid college upon a Government High School. It was His Honour's intention that the college should be in every respect a Government college. [22]

Ravenshaw wrote to the D. P. I. seeking his support for the appointment of Ager as Principal. "The appointment of any native of Bengal as Principal of the Orissa college would be exceedingly undesirable and I earnestly hope that such a course may not be thought of."[23]

H. Woodrow, D. P. I., wrote to the Secretary to the Government of Bengal. "As the college is due to Mr. Ravenshaw's indefatigable efforts, I would recommend that the nomination of Mr. Ager for the post of the Principal be accepted on a salary of Rs.350 a month, to be increased to Rs.400 at the end of two years, if the college is successful. An Assistant Professor on Rs.250 and a Science teacher on Rs.200 will be immediately necessary." [24]

H. Woodrow again wrote to the Secretary to Government: "The Commissioner wishes to start at once the college. The success this year is slight. Four only passed the First Arts, but this is the very number that had passed in Dr. Duff's great Calcutta College."[25]

Towards the end of 1875, H. J. Reynolds, Secretary to the Government of Bengal, wrote to the Government of India to sanction the post of Principal on a salary not exceeding a maximum Rs.450, and the incidental charges of the proposed college. It was explained that the Lieutenant Governor desired that half of the additional charges should be raised by subscription. That had been done to provide one half of the additional

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20. T. E. Ravenshaw to the Secretary, Government of Bengal, 5 August 1875: No. 108. Among the donors, mention may be made of the Maharaja of Vizanagram, living at Banaras, and of the Maharaja of Burdwan. They each donated Rs.6.000. Maharani Svaranmayee of Kasimbazar, who had no landed property in Orssa, contributed Rs.2,000. Among other donors were- Devendranath Tagore-Rs. 2500: Maharaja of Dhenkanal-Rs. 1250: Maharaja of Balarampur- Rs.1000: Chaudhury Biswanath Das-Rs 100.

21. Samuel Ager was educated in the Trinity College, Dublin. Probably he did not obtain a degree. He was the Headmaster of the Cuttack High School from October 1874.

22. Secretary to the Government of Bengal to the D. P. I., 15 September 1875

23. T. E. Ravenshaw to the Secretary, Government of Bengal, 15 November 1875: No. 201

24. D. P. I. to the Secretary, Government of Bengal, 7 Decembr, 1875, No.5066

25. D.P.I. to the Secretary, Government of Bengal, 8 January 1876: No.31

outlay for a period of atleast 5 years.[26] The college was opened in January 1876.[27]

Ravenshaw wrote to Government on the 25th February to grant Rupees three thousand for the purchase of books on Botany and chemical apparatus. The expenditure was sanctioned. "The Government of Bengal having acceded to the wish of the Commissioner of Cuttack to change the High School into a college. " [28] Ager was appointed Principal of the Cuttack College with effect from the 23rd February 1876 on probation. The selection of Ager was unfortunate. He proved to be a failure as a teacher.[29]

In 1878, five students, and in 1879 four students were sent up. They went to Calcutta to appear in the B. A. examination. But they all failed. In 1880, Durgacharan Sahu alone passed the B. A. examination and was placed in the Third Division.[30]

In 1881, Janaki Ballabh Ghosh alone passed the B. A. examination securing Third class. In 1882, Janaki Ballabh Bose alone passed the B. A. examination. He was placed in the Second class. Results improved after 1882. In 1883, Brahmananda Das, Gokulananda Chaudhury, Gopal Ballabh Das and two Bengali students passed the B. A. examination from Cuttack College.

Ravenshaw was also interested in the promotion of Medical education in Orissa. In July 1870, Dr. W. D. Stewart was posted at Cuttack as Civil Surgeon. Towards the end of 1874, he submitted a scheme to start a Medical School, "for training Oriya youths into native doctors in their own language. "

Ravenshaw forwarded the scheme to Government : " I have long had in view " he wrote " the desirability for training a few young men of Orissa in surgery and medicine." He concluded: " The school itself will form a subject of deep interest in the success of which my best endeavours shall not be wanting. "[31]

The Lieutenant Governor of Bengal sanctioned the scheme. In his Minute he observed: " The foundation of a local Medical school is a matter in which the Commissioner has frequently pressed upon the attention of Government, and he has much pleasure in according his assent to a scheme which is likely, in Mr. Ravenshaw's opinion, to contribute materially to the benefit of the province of Orissa. " [32]

The Medical School was opened on the 15th February 1875.

When the Maharaja of Mayurbhanj visited Cuttack to attend the Proclamation Durbar, Ravenshaw persuaded the Maharaja to place at his disposal an endowment of Rs.5,000 for scholarships in the Cuttack College and Medical School. [33]

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26. H. J. Reynolds to the Secretary, Home department, Govt of India, 10 December 1875, No. 3549

27. Subjects taught-I & II Year classes, English, Mathematics, Chemistry, Hostory and Logic. III Year class-English Mathematic, Chemistry and Physical Sciences

28. Secretary, Government of Bengal to the D. P. I., 7 March 1876

29. The students of Cuttack College complained to the D P. I. against the Principal and made a representation to improve the standard of teaching in Cuttack College, *Utkal Dipika*, 27 July 1878. 'Old Mr. Ager' was advised by a correspondent to retire for his incapacity.

Utkal Dipika, 26 November 1881

30. To celebrate his success, the Principal closed the College for one day. *Utkal Dipika*, 4 February, 1880. Durgacharan. Sahu was the third Oriya graduate. Before him, M. S. Das passed the B. A. examination from the L. M. S. Institution, Calcutta in 1870, and Chaturbhuj Patnaik from the Presidency College,Calcutta in 1877. Chaturbhuj Patnaik was a student of the College in the First Arts classes and was considered to be 'the first B. A. degree holder from Orissa, (*Utkal Dipika* 11,11.1882

31. T. E. Ravenshaw to Secretary, Judicial department, Bengal Govt. 13 January 1875

32. Minute of the Lieutenant Governor, 27 April 1875

33. T E. Ravenshaw to the Secretary, Government of Bengal, 20 February 188·7 No180.

A Survey School was established at Cuttack in 1866. Ravenshaw encouraged Peary Mohan Acharya to start an M. E. School at Cuttack in 1875. In 1879, it was named 'Cuttack Academy' and raised to the Entrance standard.

Abinash Chatterjee started a Vernacular school for girls at Balubazar, Cuttack (*Utkal Dipka* 30-9-1871). Ravenshaw, as the Chairman of the District Education Committee, sanctioned a monthly grant to that school. A Normal Training School was opened at Cuttack in March 1869. In 1876, the Government of Bengal decided to reduce the grants to the Normal Schools in Bengal and Orissa to the extent of Rs.38,000 and Rs.3000 respectively.

Ravenshaw wrote to the D. P. I., Bengal : "I most strongly and earnestly deprecate the proposed reduction which strikes at the root of all prospects of improved primary education "[34]

In March 1877, Rai Bahadur Syamananda De of Balsore offered to found two scholarships to be called the Prince of Wales Scholarships, amounting to Rupee one hundred each, tenable in the Cuttack College.

Ravenshaw left Orissa on the 5th April 1878. One of his last official functions was to preside over the prize distribution ceremony of the Medical School. He worked as the Commissioner of the Burdwan Division till 1881, when he retired.

In December 1878, the Govt of Bengal decided to construct a permanent building for the Cuttack College. In February 1879, the Maharaja of Mayurbhanj made a donation of Rs. 20,000 to the Cuttack College, which was renamed as Ravenshaw College by the Government at his suggestion (*Utkal Dipika* 8-3-1897). In August 1880, the Law Class was opened again (*Utkal Dipika* 11-8-1880). The College was made permanent in 1881 (*Utkal Dipika* 21-11-1881). In 1883, the Raja of Keonjhar contributed Rs. 5,000 for the construction of a hostel for the College students (*Utkal Dipika* 27-7-1883).

M. S. Das met Ravenshaw in England. Ravenshaw talked with him also in Oriya and said : "I am very fond of your people" (*Utkal Dipika* 7-8-1897). Ravenshaw died in August 1899.

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34. Ravenshaw to the D. P. I. Bengal, 3 April 1876.

Archaeological Wealth of Orissa

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Even though the archaeological wealth of Orissa belonging to the historical periods is considered to be immense, the relics of the Pre-historic age are by no means rare. Her hilly tracts, which are a continuation of the Chhotanagpur plateau, provided ideal abodes to pre-historic man, and, therefore, the implements of both the Palaeolithic and Neolithic ages have been discovered in large quantities in several places of the tracts. The pre-historic sites of Kuliana near Baripada have attracted the notice of the archaeologists and anthropologists of the world, in as much as a very large number of palaeoliths has been unearthed here from underneath the laterite beds, providing some basis for their dating and possessing special significance among the similar artefacts discovered elsewhere. An attempt to establish some relation between history and pre-history and to push back the history of Orissa beyond the known horizon of the Asokan age was made in the Sisupalagarh excavations near Bhubaneswar, but the operations carried on there in a training-school atmosphere gave no new light to widen our knowledge of history. The ancient name of the fort, let aside its history, still remains unknown.

Therefore we have to be content with a brief and rapid survey of the archaeological wealth of Orissa from the date of Asoka's invasion of Kalinga (Orissa) in 261 B. C., which marked the dawn of her dated history. This epoch-making event became a turning point in the history of Orissa, India and of the world and ushered in an age of the miraculous transformation of Buddhism from a local sect to a world religion. The Kalinga War cost the stubborn defenders one hundred thousand people killed, one hundred and fifty thousand carried away as war prisoners, and many more dying of starvation and disease that followed in the wake of the terrible war. But yet it was not altogether devoid of certain beneficial results. The defeat became the symbol of their spiritual triumph and accelerated certain creative activities already in existence.

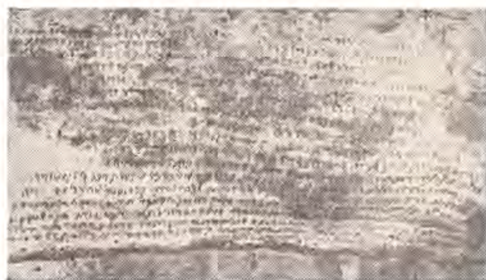
The forepart of an elephant figure carved on the top of the rock boulder containing the Asokan



Dhauli Inscription of Asoka near Bhubaneswar.

inscription at Dhauli near Bhubaneswar, and the newly discovered fragment of the lion capital that originally belonged to an Asokan pillar now converted into a huge Siva-linga enshrined in the Bhaskaresvara temple at Bhubaneswar, are the earliest extant specimens of Orissan sculptures that can be assigned to the Asokan age. These specimens exhibit some peculiarities of their own and differ from their prototypes of the Asokan age discovered elsewhere, indicating the fact that, prior to her conquest by Asoka, Kalinga had a school of art and architecture of

her own. The reference in the Hatigumpha Inscription to a seat of Jina, which had been carried away to Magadha by a Nanda King and which was brought back to Kalinga by Kharavela,



The Hathigumpha Inscription of Kharavela, C. 200 B.C.

lends support to this conclusion, because that seat of Jina must have been carved of stone or, else it would not have survived through centuries till its recovery by Kharavela.

The Orissan specimens of sculptures produced during the Asokan age do not bear the lustrous polish, a characteristic peculiar to the Mauryan art, nor exhibit an anatomical treatment of their limbs. They rather exhibit the indigenous ideal of subdued naturalism. Conscious of her own strength, Kalinga presented a continued challenge to Magadhan imperialism and she alone remained a fly in the ointment when all other tracts of India including Afghanistan had come under the Magadhan empire. In the reign of Asoka she had to pay dearly for her rivalry with Magadha, but after a century or so she again recovered her strength and started aggression against Magadha in the reign of Kharavela who twice invaded Magadha, bringing back after the second invasion, the honoured seat of Jina taken to Magadha from Kalinga. It is, therefore, no wonder that Kalinga had a school of plastic art of her own, of which only a few specimens have yet been brought to light.

The next epoch of archaeological wealth of Orissa is represented by the rock-cut cave-temples with which the hillocks of Udayagiri and Khandagiri near Bhubaneswar, have been honey-combed. These cave-temples which mark the beginning of devotional architecture in Orissa, bear bas-reliefs which are assignable to the second and first century B. C. and which share certain common



Udayagiri Hill (Queen's Cave)
On the left the Jaina temple on the top of Khandagiri Hills.
C. 200 B.C.

characteristics with the art of the age found at Bodh Gaya, Sanchi and Bahrut. These simple abodes, meant for Jain ascetics, were necessarily inspired by the indigenous Jaina idealism and traditions and they show in their bas-reliefs the Jaina objects of devotion, panoramic views of



Rani Gumpha or The Queen's Cave of the Udayagiri Hills, Bhubaneswar This panel depicts Kharavela, the King and his Queen in a hunting expedition.
C. 200 B.C.

the worship of the sacred tree or sacred symbols and the anecdotes of the by-gone days, of which some still remain unidentified. Amidst the serious scenes of religious significance we find in these bas-reliefs some specimens of real artistic

excellence marked by vigour and simplicity befitting the age of their creation. The school of art and architecture created during the time of Kharavela appears to have lasted for a century or so and then vanished.

After Kharavela a pall of darkness descends on the political history of Orissa and it is lifted by the rise of Sailodbhavas in the seventh century. Some materials, both epigraphical and monumental, have of late been discovered, but though they lessen the gap to some extent, they do not enable us to construct a continuous political and cultural history for the entire intervening period. To this intervening period belong some Naga and Yaksa images which were discovered by the present writer in the suburbs of Bhubaneswar and have now been preserved in the Orissa State Museum. These images can be assigned to the first century B. C. The frontal pose of the Yaksa images, their bulging bellies, bent knees broad torques, heavy ear-ornaments, bracelets, numbering more than one in each hand and the folds of their *dhotis* hanging down between their legs, are strikingly similar to those of the Yaksa images forming the capitals of the pillars that support the architraves in the west gateway of the Sanchi Stupa, built in the first century B. C. The Naga images of Bhubeneswar are also similar to the Naga image discovered at Pawaya and assigned to the first century B. C. It appears that the worships of the Naga and Yaksa images was at one time a popular cult in Orissa and it flourished on the decline of Jainism after Kharavela. The images under discussion are the relics of that popular cult.

Though a period of Gupta supremacy in Orissa is now proved by epigraphical evidences, sculptures or architectures bearing definite Gupta characteristics are rare in their occurrence in Orissa. The only definite specimen of the Gupta art is a fresco-painting to be found at Dengaposi in the Keonjhar District, which depicts a royal procession with a line of writing below the scene, recording the name of the Bhanja King Disabhanja and palaeographically assigning it to the fourth or fifth century A. D. However, before the post-Gupta period when the temple-building activities started in right earnest in Orissa, there existed a class of religious architecture of which no example has come down to us, but which have left some detached architectural and sculptural specimens now affixed to the later shrines. These specimens indicate that there was a period of tentative effort in building temple architecture, which ultimately led to the evolution of the Sikhara temple as the dominant type. Attached or affixed to the later temples, these specimens are to be found in a large number at Bhubaneswar and Jajpur. They reduce the gap and provide an attractive study for the re-construction of a continuous history of Orissan art and architecture.

As stated above, the temple-building activities started in Orissa in the post-Gupta period, i.e.



4. B. Satrughneswar Temple.
C. 600 A.D.

in about the sixth century A. D. The earliest Sikhara temples built in Orissa are now represented by the Satrughnesvara, the Bharatesvara, the Parasuramesvara and the Svarnnajalesvara, all to be found at Bhubaneswar, but the epoch must have produced several other similar monuments in other cultural centres of Orissa also, particularly at Jajpur, where the act of despoliation and vandalism was at its worst, and where the architectural and sculptural survivals of this age are still to be found in different parts.



Bharateswara Temple
one of the earliest temples of Bhubaneswar.
C. 600 A.D.

These earliest extant temples possess certan common characteristics. They are all of unpretentious height with modest *sikharas* and dimensions, but are decorated from top to bottom exclusively with cult images and religious motifs, all carved within Chaitya arches, shallow niches or medallions. They stood as the epitomes of beauty and devotion, breathing a religious fervour and serenity all around them. They had porches which were rectangular low structures with clerestoreys, plain massive eaves, pillared halls and perforated grills which, together with two doors in each, kept them lighted. Architecturally they compare unfavourably with later gigantic temples. The *pagas* or pilasters, so prominent in later edifices, appear in them as shallow buttresses. They are all of *tri-ratha* type.

The next stage of architectural development was marked by the Bhauma temples built in the eighth and ninth centuries. They preserved continuity with the tradition of the earlier group but introduced certain innovations, modifications and improvements which constitute their peculiarities which mark them out from the earlier ones. In this period the *pancha-ratha* type of the *rekha* temple first made its appearance and in the porches the cantilever principle was first utilised. At Bhubaneswar there are more than a dozen of vara, the Sisiresvara and the Vaital are most important.

But the Bhauma cultural epoch had also other important centres of art and architecture at Jajpur and at the Puspagiri Vihara, now represented by the ruins of the Udayagiri, Lalitagiri and Ratnagiri in the Jajpur subdivision of the Cuttack District. Scattered in these centres are to be found innumerable specimens of art and architecture, viz. the remains of temples, monasteries, stupas, viharas and free-standing images of great artistic and antiquarian value. The Puspagiri Vihara was a Buddhist centre of the Mahayana school and has been very imperfectly surveyed, though the recent excavations by the Archaeological Survey of India have brought to light some Buddhist antiquities and structural remains. The area has proved to be a veritable mine of beautiful Buddhist scupltures, and the specimens collected from the surface have made their way to distant places and have now found place in the Indian Museum, Calcutta, Patna Museum and Musee Guimet at Paris. Some important sculptures of this area were also brought to Cuttack by Mr. John Beams and they have now been kept in a modern shrine near Ravenshaw College and in Bania Sahi. The Jajpur town area also contains numerous specimens of Buddhist and Brahmanical art of this period, and they, too, have been very imperfectly surveyed, studied, or brought to light.

The minor centres of the building activities of this epoch are to be traced at Khandipada near Jajpur, Kupari in the Bhadrakh Subdivision of Balasore, Talmul in Angul, Banesvara Nasi in Narasinghpur, Baudh and Gandharadi in the Phulbani District, in the Prachi Valley of the Puri District and in the Salepur and Dharmasala areas of the Cuttack District. The Bhauma epoch was so prolific in its output of art and architecture that their proper survey alone can fill up several volumes.

The Bhaumas were succeeded by the Somavamsi Kesharis who, too, were prolific builders. The age of their supremacy, lasting for about two centuries from the tenth to the eleventh, produced a very large number of monuments

now to be found at Bhubaneswar, Puri, Jajpur, Ranipur-jharial and Saintala in the Bolangir District, Belkhandi in the Kalahandi District, Boud in the Phulbani District, Bhimkund in the Dhenkanal District, Jalauka in the Cuttack District, the Prachi Valley in the Puri District, Ayodhya in the Balasore District and Khiching in the Mayurbhanj District. The most important monument produced during



Rajarani Temple
Bhubaneswar.
C. 1200 A.D.

his age, is the great temple of Lingaraja at Bhu-›aneswar which represents the quintessence of the



Salabhanjika or
Alasakanya.
C. 1300 A.D.

Kalinga type of architecture and is considered to be one of the best religious edifices not only of India, but also of the world. The other notable temples of the age are the Muktesvara, Brahmesvara and Rajarani, all to be found at Bhubaneswar. The beautiful temples of Baud and Khiching and the Buddhist monuments of Ajodhya bear the stamp of this age. During this period Ranipur Jharial was studded with temples and it became the second Bhubaneswar of Orissa.

The Gangas occupied Orissa in the first quarter of the twelfth century and from that time



Konarka Temple
(1245—57 A.D.)

another period of building activities started ir Orissa. The best products of the age are th



The Sun Image of Konarka.
C. 13th centuy A.D.

temples of Jagannath at Puri and of the Sun at Konarka, and of Meghesvara, Ananta-Vasudeva and Parvati at Bhubaneswar. The Ganga temples are numerous and about two dozens are to be found at Bhubaneswar alone, but of all these temples, the temple of Konarka, built in the middle of the 13th century, is the grandest and



The horse of Konarka, led by its retainer.

it marks the culmination of the temple-building activities of Orissa. It is in ruins, but even in



The drummer of Konarka

its ruin it is still grand and great. It is undoubtedly one of the best religious monuments of Asia and of the world. With regard to its plastic decoration Mr. Percy Brown makes the following observation :

"Few buildings can boast of such an unrestrained abundance of decoration as this vast structure, every portion of the exterior being moulded and chiselled either in the form of abstract geometrical ornament, conventional foliage, mythical animals, fabulous beings half-human with half-serpent coils, figures satanic and figures divine, of every conceivable motif and subject known to the Indian mind and in a technique which ranges from patterns cut with minute precision of a cameo to powerfully modelled groups of colossal size."

Here the accumulated experiences of art and architecture gained through centuries were utilised to make it grandest and best, but yet here imagination appears to have been allowed to outstrip the means of execution leading to its fall at no distant date.

With the end of the Ganga Period in 1435 A. D., a new dynasty known as Suryavamsi was established, and during their supremacy Orissa became an expanding empire, but yet no great monument appears to have been built during this period. Culturally and architecturally the Suryavamsi period merges into the previous epoch so much so that its separate entity can hardly be discerned. The temples of Varaha at Jajpur, of Dhavalesvara in an island of the Mahanadi, and of Kapilesvara at Bhubaneswar, traditionally ascribed to this period, are the notable monuments. With the loss of Orissa's independence in 1568 A. D. the building activities on a large scale practically came to a stand-still followed by the centuries of deliberate destruction, despoliation and neglect, but yet what has survived these forces constitutes an immense archaeological wealth of which the above account is but a rapid and inadequate survey.

Role of Teachers in Democracy

Bepin Vehary Roy
Retired Professor of Philosophy

Teachers constitute a class to whom Society has allotted the task of moulding the life of generations of students. To teach means to create the human spirit. This does not mean that a teacher creates something out of nothing. He finds the human material before him. His work consists in giving it a shape and form. Human mind is not a blank tablet. It contains the seeds of future growth. The task of education is to detect the germs of growth and direct them on appropriate lines. Education is the process by which a given thing is transferred into a better thing. The work of a teacher is to stimulate what is immanent, to develop the nascent powers in the direction of future growth. His work is one of elevation, creation of a higher spiritualised community. A teacher is judged by the quality of his products.

To have teachers is a necessity, because they represent an authority in society, an authority which society uses to increase and better the capabilities of our boys and girls. But teachers do not function alone. They are not the only authorities. In their work they are helped by other authorities such as parents, guardians, socio-political forces inclusive of laws and institutions which are operating in the society. The two types,i.e. the professional and non-professional authorities, act upon the adolescent mind. They act together, and success depends upon healthy integrated influence of authoritative forces. It is a part of the duty of teachers to give and of the pupils to receive proper lessons to be able to live as decent citizens in the democratic order.

Democracy is opposed to dictatorship. Under dictatorship, there is no scope for freedom of expression for honest criticism. In a totalitarian state, socio-political matters are judged with one way of thinking and one way of doing things. In democracy, the citizens possess individual freedom; they are intimately associated with the Government of the country. They are allowed to express their mind freely on the many policies, apparenty opposed policies of the Government, to examine and judge the respective values of individual enterprise versus state undertaking, adult franchise versus restricted franchise, alignment or non-alignment with political powers, protection versus free trade, direct taxation versus indirect taxation. Democracy does not expect that every citizen must possess the power to initiate and direct such policies. But it expects him to understand the pros and cons of such policies as they are placed before him. Therefore democratic citizens should receive the appropriate training just to be able to take an intelligent interest in all matters related to government of the country. They should learn to have the capacity to judge men and measures and to evaluate them properly.

Not only to impart knowledge, but also to build up character is a duty assigned to teachers. Through precepts and examples, teachers should try to develop the moral standard of their pupils. They should impress upon them the perennial values of self-control, of integrity in private and public life. The academic institutions furnish the training ground of disciplined life for the maintenance of social order. Here scholars gradually acquire by practice that strength of character which in later life enables them to take stern measures against neglect of public duty, against fraud, dishonesty, intrigues and factious quarrels which unhappily occur as periodical phenomena in several spheres of public life.

Again in schools and colleges the Scholar comes to know about the variety and complexity

of human problems. The world we live in is such that on good many occasions we differ from one another, and yet it is one where we live and must live together. And if we have to live together we should allow legitimate scope for honest differences. We must not claim that one view is absolutely true and the opposite view is absolutely false. In democracy, we have to live amidst differences. Also we must live a unified life. Therefore it is important for pupils to know that to differ is not to quarrel. Normal human beings need not quarrel among themselves, need not be enemies of one another, while enjoying the right to hold different opinions. A democratic state loses nation-hood, the moment its people arrange themselves into hostile camps.

Democracy rests upon citizenship. Citizenship presupposes fellowship. The foundation for citizenship is to be traced to the feeling of neighbourhood, and this feeling is the beginning of our associated life. You cannot live as citizens, if you cannot live as neighbours. And if you have to live as neighbours something of mutual sacrifice, mutual adjustment, is absolutely necessary. From and through feeling of neighbourhood teachers should lead their pupils to patriotism. Neighbourhood conveys attachment to part of the country or sections of people. Patriotism conveys love for the whole people and the whole country. Here and there local or clannish patriotism may clash with wider patriotism. If and where it does, the latter is to have prior consideration, that is to say that narrowness is to be sacrificed at the altar of fatherland.

Democracy tolerates emergence of different political parties. But politics in democracy is not a matter for the crowds. In crowd-psychology democracy gets degraded to mediocracy and ultimately to mobocracy. With careful and intelligent assessment of the working of different policies one could detect that the direction in which they are moving is such that vertical differences are gradually yielding place to horizontal differences. In the context of evolution of political parties, from among the pupils some will eventually occupy the position of leaders; others will have to be content with the place of followers. Compared with followers, we usually attach greater values to leaders. But if it is true that leadership represents a higher grade in life, it is no less true that followers constitute valuable materials. If it is true that everybody cannot be a leader, it is equally true that everybody cannot be a follower. Both should be equipped with specific virtues for their vocations in life. One who is a leader now should have been a follower before. Leadership is not a matter of gift, it is one of acquisition. We must learn to obey before we think of commanding people. It is for the teachers to take care that the two-fold virtues of leadership and followership are developed in the training provided in schools and colleges. On the one hand, the schools and the colleges have to curb the morbid individualism, chaotic egoism, and rouse the pattiotic instinct in their pupils; on the other hand, they have to create that force of personality which is so essential for the task of a leader. It is in this way that we can make academic institutions the nurseries of our future parliamentarians.

My Halcyon Days In Ravenshaw College

Shyam Sundar Misra
Member,
Servants of India Society

My first contact with Ravenshaw College, Cuttack was in the year 1926. I was then a student of Puri Zila School and had come to Ravenshaw College to attend the All-Orissa Students' Conference. It is here that I saw, for the first time, the late M. S. Das of hallowed memory, father of modern Orissa. As is his wont, he was sitting in a corner of the hall and resisted all entreaties to move up to the front row. Dr. P. Parija who was perhaps not a doctor then was in the prime of youth and was the moving spirit of the Conference. Also present in the Conference was late L. N. Patnaik, father of Shri Biju Patnaik, the embodiment of vigour and activity. A muffasil school-boy, I was so absorbed in the proceedings of the Conference that I forgot to take any refreshment. One of the old students of the Puri Zila School, the late Bimbadhar Patnaik, who was then an inmate of West Hostel of Ravenshaw College asked all the delegates from Puri Zila School whether they had taken anything. On their answering him in the negative he told us that though that was not the usual hour, he could arrange some refreshment for all of us in the West Hostel kitchen. At first we were frankly sceptical about the offer. We could not believe that any food could be arranged for all of us, about ten or so, at that odd hour. But when we went to the kitchen at the bidding of our friend, it was our turn to be pleasantly surprised. The cook in-charge of the kitchen did not merely give us something to eat; in fact he arranged for all of us a sumptuous dinner. It was that single instance that made me realise the difference between my little high-school and the mighty Ravenshaw College.

When I joined Ravenshaw College as an intermediate student in 1927 the name and fame of the late Pandit Gopabandhu Das was uppermost in every Oriya's mind. Unfortunately there was a heavy flood that year in Orissa, and large areas of the Districts of Cuttack and Puri were devastated. Pandit Gopabandhu Das made a fervent appeal to all Oriyas to contribute their mite towards the relief of the flood-stricken people. Just at that time the students of both East Hostel and West Hostel of Ravenshaw College had a meeting under the presidentship of Dr. Parija to decide about what drama would be staged in the College that year. The hostel dramatic club had a decent amount at its disposal to be spent for rehearsal and other ancillary purposes. I cannot remember at this distance of time how much was the fund at the disposal of the hostel dramatic club. But I suppose it was in the neighbourhood of Rs. 1,000. In the joint meeting of the inmates of both the hostels, referred to above, I sprang a surpise by moving a resolution to the effect that as our own people at that time were passing through a period of stress, it would be in the fitness of things to donate the entire fund of the hostel dramatic club for flood relief work. Luckily that resolution was passed by the joint-meeting of the boarders by an overwhelming majority. Those of my friends who were happy-go-lucky and who were anxiously looking forward to the fun and frolic of the College dramas were sadly disappointed. They did not easily forgive me. They called me a kill-joy and tried their level beat to twit and belittle me.

But I was not without friends in my College days. In West Hostel were a galaxy of friends (some of them, alas, no longer in the land of living) who made my life one of perennial pleasure. It would be invidious to mention names, but I cannot forget the jolly companionship of two of my friends with whom I was closely associated

since my matriculation days. One of them, the late Bhagabati Charan Panigrahi, left his mortal coils, alas, too early in life. He was not even forty when he received the summons of the other world. A man of great independence and sparkling wit, Bhagabati was one of the few students of my time who never thought in terms of Government service. He wanted to train himself as a lawyer . He was primarily a literary man but his spirit revolted when he noticed injustice anywhere. Very few could speak out the truth as boldly as he did. I remember, when I was a student of the third year, there was great resentment in the country because of the large-scale imprisonment of our countrymen owing to their breaking the salt law. Two distinguished ladies of Orissa, Rama Devi and Malati Choudhury stood near the College gate and gave a call to the students to join the salt satyagraha movement. Naturally there was great commotion in Ravenshaw College, Cuttack, and a few of us approached the then Principal of the College, Mr. T. C. Orgill to grant us permission to hold a meeting inside the college compound to decide about our course of action. Mr. Orgill was an able administrator. He invited two well-known professors of the College, Dr. Parija and Prof. Artaballav Mahanty, to discuss the situation with us. Dr. Parija assumed a stiff attitude. He wanted to know from us whether we were in favour of continuing our studies or not If any, among us, did not want to continue his studies, he was at liberty to leave the College, he said. No student had any business to disturb the peace of the College. This was a clear enough position. Some of us did not know what reply to give but not so, the late Bhagabati. He replied to Dr. Parija saying :—" Sir, not only will we leave the College, but we shall also persuade our friends to do so". Our Principal at once caught the implications of this statement. He realised that we were greatly agitated and were in no mood to listen to commands. He intervened in our discussion and gave us permission to hold our meeting inside the College compound.

Except for these few occasions of stress and strain, our relations with our teachers were characterised by great respect and cordiality. Of course, those teachers who were inefficient and not up to the mark could never command the respect of the students. But fortunately for us, their number was few. In Ravenshaw College of those days, we had such highly respected teachers as the late Gopal Chandra Ganguli, Niranjan Neogy, Mohini Mohan Senapati, Shri B. V. Roy, Shri Ratnakar Pati, Sharadakanta Ganguli, Artaballav Mahanty, to name only a few. Among the foreign- returned teachers besides the College Principal there were such Professors as H. R. Batheja, Bawa Kartar Singh, S. C. Tripathy, Dr. P. Parija, Dr. Balabhadra Prasad, G. N. Singh and K. P. Sinha

Those of us who stayed in West Hostel of Ravenshaw College were singularly fortunate. We had, as our Warden, Prof. P. Parija and as our Superintendent, Prof. Narayan Misra. Prof. Parija appeared to us to be the embodiment of courtesy. Many were the occasions when we gathered round his quarters to listen to his experiences in England and in other Enropean countries. Prof. Narayan Misra was extremely affectionate. No good student ever escaped his notice. He used to bestow personal care and attention on us. I remember, during the salt satyagraha days of 1930-31 when thousands of our countrymen were courting imprisonment, we, in Ravenshaw College, were sadly disturbed. My elder brother was then in jail and I was receiving messages from friends who were visiting him. For a time I seriously thought of discontinuing my studies. It is the late Prof. Narayan Misra who dissuaded me from doing so. He told me that no matter what I would become in in my future life, my studies would stand me in good stead to equip me for my future career and it would not be prudent for me to give up my studies. Among the many circumstances which enabled me to complete my M. A, I give the pride of place to this salutary piece of advice of my former Superintendent.

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Recollections

Harihar Patel
Minister for Industries, Orissa

How fondly I remember my college days! I joined First Year Arts class in 1942. This was the year of 'Quit India'. We had tasted good food in our mess only for a few days and then suddenly prices went up. Situation in the country became abnormal, and foodgrains began to disappear from the market. Fine rice was hardly available. After the momentous decision was taken, the 'Quit India movement' started on the 9th of August in the country. Reports of arrests and imprisonment of top leaders in the struggle for freedom were pouring in. Mahatma Gandhi was also arrested. The entire country was in a state of ferment.

Demonstrations, expressing resentment against the Government's repressive actions and raising demands for freedom, were staged throughout the country. People of Cuttack were no doubt talking about the situation in the country but there was no demonstration, as in other big places. We in Ravenshaw College felt very sad about this. We wanted demonstrations, processions,and meetings to take place in the town so that the name of Orissa would also appear in the newspapers.

I was living in the East Hostel. We were discussing the situation in the country all the while. We were eager to do something. We could not wait any longer and suddenly one night raised the shouts of " Inquilab Zindabad ", " Bharat Mata Ki Jai ", " Bharat Chhodo ", etc. It went on for some time. It rent the sky and created a stir in the area.

Next morning there was a strike in the College. A large number of students joined it, but there were also a few who did not like to join. It was decided to offer picketing in case they tried to attend classes. One day I was myself in a picketing party and we squatted and completely blocked the entrance of a Practical class All on a sudden the Principal came there. We all stood up respectfully but all the same continued to block the way. The Principal asked one of us, " What's your name ? " and the reply was " India number One" He repeated queston twice and the reply was " India number two " and " India number three ", I was " India number three " and he did not continue the questioning beyond me. He returned annoyed.

During these days of strike, there was continued excitement in both the East and the West Hostels. Students from one Hostel will shout some slogans and there would be response from the other. It used to continue for a good length of time and fill the sky with noise and heat. During the nights, this was especially impressive.

Then a day came when we planned a big procession. It was planned that the procession would pass through the Orissa Medical School (present S. C. B. Medical College) premises where the medical students would join us. Accordingly, it started from Ravenshaw College and, after traversing the road leading to the Medical School, it entered into its premises. It even reached the other gate for exit. All the while we were expecting Medical students to come out of their classes and join us. But this did not happen. The Superintendent, Medical School, had somehow got scent of the plan and taken strict precautionary measures. Only some girl students who were then residing in a hostel in the Medical premises came out and joined us. The Medical authorities promptly requisitioned the help of Police, and armed police men reached the gate and practically blocked it. The S. P. Mr. Hare-greaves then came in front of us and asked us to disperse and go back. We refused and said

that we were determined to go forward in procession and pass through the gate. We were warned by the S.P. that he would ask us three times to go back and if there was no response we would be properly dealt with. Accordingly he gave three warnings, but we stood firm. The Police men were so instructed that after he had ordered for the third time, some Police men formed a circle around the girl students who were in our front and separated them. Some students were clever enough to crawl into the circle and escape lathi charge.

Then the Police were given orders to charge with lathis. We Satyagrahis were instructed not to stir even if there was lathi charge or firing. I was in the second row and I expected that the first row in front of me would remain firm. But the first row students suddenly turned back and started moving. I could not understand why they did so. Students in my line also started moving. I could not decide what to do and was looking back at the fleeing Satyagrahis. Suddenly, I got a stroke on my hip. The S. P. had hit me with the knob of the stick he was holding. It did not hurt me much even though it was a forceful stroke, and I would have certainly died if it had hit my head. I was about to receive the second stroke from him when his attention was suddenly diverted to two demonstrators trying to scale over the boundary wall to escape. He was very particular about not allowing anybody to move forward. So he gave up hitting me and ran towards them and actually caught hold of them.

The girl students and the few students with them were taken in a van to the Police Station but the fleeing Satyagrahis were being lathi-charged and chased. I was out of my wits and could not decide what to do. Suddenly a constable gave me a push on my back with his lathi ferrule and I fell flat on the ground, with abrasion on my body. The constable went forward, leaving me there. Then I got up and saw around me many of the wounded Satyagrahis. Some of them were also bleeding from their injuries. It was now clear to me that I would also have to flee. My right hand was shaking on account of the lathi stroke I had received. I had put on a pair of new shoes and this was giving me trouble. Yet I started to move. Suddenly a constable came and gave a blow on my leg. It caused me much pain. Another constable came. He was a different type. He was making a lot of sound and striking his lathi only on the ground on both sides of me. While doing so he started talking to me,—

> " Why dont' you run away ? "
> " How can I ? I am unable to walk. I have been assaulted. " " You are trying to run back straight. That is why we reach you chasing you and are required to beat you. Slip off in one side." 'Is it so? All right'.

I followed this advice and slipped off to my right side, and the constables went ahead chasing others, leaving me behind. The students could run faster than the constables and were, therefore teasing them on this score.

I sat peacefully on the ground near the compound wall outside under a shrub for about half an hour. I composed myself and then got up to go to the Hostel. Slowly dragging my hurt leg, I went there.

Life in the hostel was getting very much complicated. There was a state of excitement, disappointment, anger, distrust and indisciplined thinking. Any outsider coming to the hostel was being eyed with suspicion, as if he had come for espionage. A court had been constituted in the Hostel to impose sentence, on such suspected persons. Some lavatories were being kept deliberately unclean, and those persons who were convicted in this Court were being sentenced to imprisonment inside those lavatories for one hour, two hours, and so on. One day it so happened that an outsider, who had come into the hostel, was sentenced to imprisonment for five hours. After being released he went and reported the matter to the Police and complained of assault. Next day a Magistrate came along with the Police and the outsider for identification. Many students including myself were returning to our rooms after a wash. We were detained for identification in the Games room through which one has to go out or get in. The other two doors were locked up.

Myself and two or three other friends were standing in one corner close to a constable. Identification was going on from one corner of the Hall. The constable suddenly started talking to me;

" Were you in the procession that day in Medical premises ?"
" Yes. But why do you want to know ?"
" Kindly excuse me, I gave you the lathi blow on your leg. I am very sorry for that."
" Well, you did your duty......"
" No sir, I am very sorry. Kindly excuse me"

He was apologetic. After sometime he said again,

" This fool (the man who was identifying) if he could identify you too......"
"But why do you wish so? You were saying so feelingly about me just now."

" No sir, I do not wish any ill of you. I mean, if he identifies you, the Magistrate will certainly disbelieve him. You are so small that the Magistrate will never believe that you could have assaulted him."

" Is it so ?" But the fellow was simply identifying students who were big or bulky. At last he identified a student who was near me— he was my class friend and had a bulky body. In all about 13 students were identified. They were all arrested. Hardly had the Magistrate asked them to get into a Van, when our Hostel Superintendent Dr. H. B. Mohanty suddenly appeared. He took the Magistrate to task for not intimating to him about the identification and any way asked him to allow the arrested persons to get out of the Van to take some food. He agreed. The arrested persons were fed well and despatched amidst shouts and slogans. I wished, I were also in the Van.

Then there came the Ganesh Puja. Many of us observed fast. But later, on the same day, a hunger strike was declared and many of us continued it in all earnestness. I was passing most of my time inside the Puja Hall. I was not taking even water, so also many others. At the close of the third day, the Doctor gave a report that many of us might die if hunger strike continued. That provided the ground to the authorities to close the College *sine die*. And with that many things came to a stop. The hostel was speedily vacated. The image of Ganesh had not been immersed and was left to be there like that. I took some food and started for home in the evening with my friends by train.

After reaching Sundergarh I went away hurriedly to my village a day or two later because the abrasion and the scar mark on my back were still there and I had to tell my story to many. On account of political activities our family had already been in the bad books of the Government for quite some time.

I made myself one among my co-villagers. I gave up all hope of coming back to the college and began taking much interest in cultivation. The process of striking off names of the students who had participated in the movement and abstained from their classes, had already started during the period of strike itself, and I was dead sure that my name could never be on the rolls as I had actively participated in the strike. Posters and leaflets, provocative songs and slogans written in my hand had been in the possession of Police. I was scaling the College wall and pasting these things on the wall in the upper storey of the College. How could I hope my name to be on the rolls? So I had stopped thinking about college education any more.

Suddenly, after about five months a post card was received at Sundergarh in my address and was sent to me in the village. It was from some unknown friend to the effect that my name was still there on the rolls, and I should come to Cuttack soon to join the class. I could not believe it. I began to think as to what I should do. I was advised to hurry up and I could not refuse. I came and resumed studies.

I had lost the letter somewhere and could not recollect the name of the unknown friend. I have not yet been able to express my gratitude to him.

My college days were from " Quit India" to " Independence" and the entire period was so full of events that those days can never be forgotten. Memories of those days come crowding into my mind, and it is difficult to deal with all of them here.

Orissa's Academic Paradise

Dr. Mayadhar Mansingh

When a man is lucky or unlucky enough to reach his middle-sixties, it might be natural for him, even unasked by any, to try to discover for himself in retrospect, what could be said to be the real blissful moments, if any at all, in such an apparently long-drawn though substantially ephemeral existence.

So far as this lonely and insignificant traveller on this planet is concerned, the unhesitant reply to such a query, would be 'Perhaps those half a dozen years of his twenties in the Ravenshaw College of 'the good old days.'

Associated, inspired, and enlivened, generation after generation, with dreams and hopes of the youth and ringing ever with such soulful laughter as is possible only with them, 'Ravenshaw' we hope, shall never grow old in the usual sense, though it might be a correct chronological formality to say so. An institution whose spirit is getting perpetually rejuvenated, year after year, with intimate contact of scores upon scores of young, beauteous faces, young throbbing minds and dynamic hearts, might stay in a fixed adolescence in the very nature of things. Not one, but many centuries may pass by, but the writer does hope that dear 'Ravenshaw' might flourish on in perpetual youth remaining as unaffected by Time, as it has happened with Konarka.

It might be said, that it was 'Ravenshaw' that wrought an alchemy in this writer's humble psyche, way back, when he was a mere fresher under her roofs. It was her broad corridors crowded ever with young shining, smiling faces, her library generously opening out, for the very asking, her precious heirlooms of art and culture available to eager young minds to delight in or to discover in them life's guide-lines, her parks and fields which could provide welcome sequestration, whenever needed, to unfortunate introverts like this writer, and also her hostels whose cuisine had a well-deserved reputation in those days, fully meeting all the gastronomical demands of young stomachs—all these severally and collectively, made sad outer happenings drop off our zestful minds, leaving our spirits to remain continuously athrob with the joy that was very Existence, in that blessed morning of life.

When about three decades after this writer had left walking Ravenshaw's corridors as a student, his own young hopefuls of both varieties joined her eternally youthful throngs, he felt as though he heard again, across the long memory lanes, the sound of quick and vital foot-steps and the soulful laughters of his own forgotten generation, on the same floors. Life perhaps brings not one, as is generally supposed to, but many a spring-time to us all, through other pleasant happenings and particularly in and through our children and grandchildren. 'Ravenshaw' has been an unusual golden string of youth in Orissa, linking many generations. At least, it has been so with this writer.

If every Religion has imagined a paradise for its faithful, so must it be with each people for its very intellectual and cultural health as well as inspiration. No other educational institution in the whole State of Orissa stands so pre-eminently fit to be the nation's intellectual paradise as this, our dear 'Ravenshaw', standing majestically parallel to the glorious ruins of the Barabati fort, the symbol of Orissa's historic personality. Like great men, great Institutions also must grow and evolve on their own laws. In Orissa, 'Ravenshaw' alone carries, down to everyone of its red bricks, the tell-tale stamp of a people's tradition, evolution, and dreams.

Academically, ' Ravenshaw ', though only a College, stands perhaps head and shoulders above many a modern University in the land. The writer often wonders, how educationists could lose sight of one of the basic facts of academic pursuits, that compact, cloistered smallness is a positive advantage and not so mere disjointed expanse. At least to this writer,'Ravenshaw's architectural compactness has tended to become part of its likeability and seems to possess a particular conduciveness of her own for that reason to academic seriousness which fragmented and isolated vastnesses elsewhere just cannot provide.

Ravenshaw, among all the colleges in Orissa, stands unique also in *another* vital quality. She still remains intrinsically all-Orissa in her personality as no other educational Institution in this State could ever aspire to be. And this writer would appeal to the authorities, to preserve, by all means, this most precious national character of dear old 'Ravenshaw'. Then it might be a national oasis where the nation's best fruit-trees and flower-plants of the future could be made to breathe the healthy air of integrated living, standing shoulder to shoulder in their formative period, so that, that sense of kinship and identity might continue with them when they spread out all over the wide national soil. And 'Ravenshaw', of all colleges in the State, is definitely that oasis and should be carefully kept like that.

And the cream of the nation's Youth needs and deserves also a paradise of joyous living for howsoever short a period in their life, as was 'Ravenshaw' indeed, once with us. Orissa's Ministry of Education might as well continue and preserve 'Ravenshaw' as Orissa's academic Paradise for all time to come planned to inspiring batches of this states on-coming poets, essayists, historians, scientists, advocates and statesmen, all growing to their maturities in one green academic area.

It is a terrible way of thinking also, which would want to make Ravenshaw, 'Big', through only a zig-zag proliferation of buildings. Let this ' lady of learning' of Orissa's hundred generations be allowed to keep her elegant figure. On the otherhand, all efforts should be made to make life in 'Ravenshaw' as intellectually and spiritually enrapturing as in the good old days, so that she remains the happiest as well as the most educative memory in the lives of our oncoming generations as she has been with at least this most insignificant member of the vast and grand caravan that has trooped out of her portals into the wider world, all these ten decades.

Flashback

Dr. Shreeram Chandra Dash
Professor & Head of the Department of Political Science
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Ravenshaw College is now one hundred years old, and I have been associated with this College for thirty three years i.e. for one third of its life. During this period I was a student for four years and a teacher for eighteen years and I have marked with wonderment the rise and fall of the institution in the esteem of the Public as also in the academic annals of the State. When I say 'fall of the institution', I do not mean that it has decayed on account of senility, but that factors and circumstances prevailing in the society and the country have worked as a dead-weight on the steady growth of the institution to greater and still greater heights.

Ravenshaw College does not mean the stately old and new buildings comprising the campus; it doesn't also mean about two thousand five hundred men and women students, who constitute the pupilary strength of the institution and it doesn't also mean about 200 teachers and 300 ministerial and menial staff who are in charge of academic and administrative activities of this great citadel of learning. Ravenshaw College has a past and it looks forward to a glorious future. It is, as Burke said, a partnership of generations who have gone by and those who are likely to come tomorrow together with the present population of the College. There lies the great legacy and heritage which has been built up in course of the last one century by men who have spared no pains to put this institution in the academic map of the country for which the present generation envisages its growth either as an autonomous College or as a residential University. While celebrating the centenary, we should have a mental flashback to those seers and savants whose handiwork is the present Ravenshaw College.

Orissa was made into a separate province on the 1st April, 1936. In that year Ravenshaw College had celebrated its diamond Jubilee when the then Principal H. R. Batheja said in course of his address " The Europeans have come and gone, the Bengalees and the Biharis will soon depart and the Oriya will come to his own ".

I joined the first year class of the College in July 1936 when it is not Tripathi but Mr. P. Parija, I.E.S., the then Professor of Botany, was the officiating Principal in absence of Tripathy on leave in the United Kingdom. Thus my association with Ravenshaw College started with Professor Prankrushna Parija as my Principal. Tripathi returned from England in course of the session and took over the charge of the College not from Professor Parija but from K. P. Sinha who was appointed to officiate during the absence on leave on medical grounds of Professor Parija. I was in the College during the sessions 1936-1940 and my Principals were Tripathy up to February 1938 when he took over as the first Oriya D. P.I., of Orissa and the first Indian D. P. I. of any Province in India, and Professor Parija was my Principal thereafter till I left the College. I joined service as a Lecturer on the 12th July, 1945, when the third Oriya Principal Professor S. Ray was in-charge of the College and in course of my service in the College I have worked under all Principals except Professor M. C. Pradhan who left after a few months service, as the Director of Public Instruction. When I left the College to serve the University on the 12th July 1963, Dr. B. Samantarai was the Principal, which means that I had not the good fortune to serve under my esteemed teacher Dr. R. Mohanty as the Principal or with my younger friends, Professor B. Das and Dr. D. C. Misra.

The institution of the Principal, Ravenshaw College, has undergone a metamorphosis. He was the second distinguished academician next only to the Director of Public Instruction; today the importance of this institution has been fragmented into a number of Principalships of the Government Colleges of the State and eventhough except in the case of Dr. B. Prasad and Dr. G.B. Benerjee all Principals of the College have gone as the Director of Public Instruction, Orissa, the importance of the institution is not as it was before Godavarish Mishra proliferated Centres of higher education in the State. Tripathi and Parija were not merely Principals, they were veritably the Heads of the family called Ravenshaw College.

As a Poor student I can bear testimony from personal experiences that the doors of the Principal were wide open to the students in distress in all hours of the day and night for whatever assistance-financial or otherwise-needed by them. Professor Parija was almost an emblem of charity, and scores of high-placed persons will admit that their rise in life is to a great extent due to his generosity. Can a modern student imagine that his principal will take his weight weekly in the College dispensary, provide milk for his better health from the College funds and supply nutritious diet in his own residence ? Can any one conceive the idea that a Principal whose pattern of life was entirely European, will run every morning in the College field with a weak student in order to instil into his heart the love of physical exercise so that he may prosper in life ? This is what Tripathi used to do in respect of my own self. He always stood for the best, the greatest and the grandest, and the pageant that he organised in 1937 and the community dinner that he had laid with contributions from the teaching staff for the students on the eve of the summer vacation of 1937, must be green even today in the memories of our contemporaries. It was a sight even for Gods to see, Parija distributing pan and cigarettes, which he never takes, to the students on the dinner-table and Tripathi serving water with a burning cigarette in his mouth. A sick student of the Hostel could never escape the watchful eye and constant visit of the Principal

When I joined the College, Professor Parija. was the warden of the West Hostel, and K. P. Sinha was the Warden of the East Hostel and when Parija took over the College as Principal and Sinha left Orissa to take over the G. B. B. College (Now L. S. College, Muzzafarpur) as its Principal, the two Wardens were Professor B. Prasad for West Hostel and Professor P. S. Sundaram for East Hostel. I was in East Hostel in my Intermediate career when my Superintendents were Prof. Ghanashyam Das, the eminent historian and his assistant, Prof. Bama Charan Das: when I went to the West Hostel in my B. A. career, my Superintendents were, first, Dr. Parsuram Misra and later Prof. Ghanashyam Das and his assistant, Professor B. N. Rohatgi, who has just retired from the I. A. S. as the Chairman, Bihar Public Service Commission.

Love of the students was a unique characteristic of the teachers of our days. We were rebels to some extent. We not only threw challenges to the Government of Orissa, we had even challenged our own Principal. On one occasion, when the draft constitution of the College Union, prepared by a sub-committee with Professor J. N. Banerjee, Head of the Department of Law, as Chairman and Man Mohan Mishra and myself. as the Secretary and the Assistant Secretary of the Literary and Debating Society as members, was under discussion with the Principal Professor Parija in the Chair, the hot exchange of words between the Principal on one side and the student leaders like Gangadhar Mohapatra, Asok Das, Sachi Routroy and others on the other, a superficial observer could rush to the conclusion that there was considerable lack of mutual respect between the teachers and the students but, when soon thereafter Professor Parija threatened resignation on the issue of ministerial interference in the internal administration of West Hostel, in respect of removal of a boarder who occupies at present a top position in the Police from Joint General Secretaryship. these very students stood like one man behind our Principal and insisted on the withdrawal of ministerial dictation. In 1940, when we had the mamoth students strike continuing for over a month and culminating in the boycott of the University examinations

that year, there was terrible Police repression in the first day of the examination and Man Mohan Misra was reported dead in the Tennis field. This news was so shocking to Parija that he almost fell unconscious, and immediate medical aid was summoned for him. Those like me who were obstructed for one hour but reached the examination hall thereafter were provided with food, clothing and writing materials at the cost of the College under the Principal's orders.

The house of each member of the teaching staff was a place of pilgrimage for every student. Rai Bahadur Bipin Vehari Roy, Professor of Philosophy is an embodiment of charity, magnanimity, kindness and generosity. Hundreds of students including myself have been partly or wholly educated by him and there was no good student in the College, whose career he did not follow with tenacity and determination till he saw him placed in life. Rai Saheb Nirmal Chandra Banerjee, Professor of History, was treating the students as a distinguished homeopath both inside and outside the College, and, when any one fell sick, it was not for the patient to go to the doctor, it was Rai Saheb Banerjee who went to the residence of the boy. Professor Lakshmikant Choudhury of Sanskrit who unfortunately died at the prime of youth, was an elder brother to his students. A visit to his residence was both pleasant and rewarding. Delicacies were sumptuously served, and, if you were needy, a tenner or a fiver was certainly yours. Professor Suresh Chandra Bardhan of Economics was meek, unobtrusive, and unassuming, but go to his residence, any difficulty of yours will be promptly and entirely removed.

Professor K. P. Sinha and then Professor P. S. Sundaram, though placed on Olympic height as the Heads of the English Department were friends philosophers and guides of any one who sought their help. The insistence with which Mr. Sinha brought me to the Hostel and Mr. Sundaram loaded me with camplete works of Shakespeare, Wordsworth, Shelley, Keats and Byron together with Cazamia's History of English Literature soon after my Intermediate examination with a view to putting me into the English Honours Class after the publication of my results, are experiences too precious to be forgotten. Rai Bahadur Artaballav Mohanty, Professor of Oriya, had every one's geneological tree at the tip of his tongue, and no naughty boy could escape his watchful eye. Many are probably ignorant as to what an eminent vocalist and instrumentalist Professor Ramanath Mohanty is. A visit to his bachelor's quarters meant a very pleasant evening with cards, songs and tabla certainly interspersed with occasional meals and tiffin. Those halcyon days are long past but are still fresh in my memory.

Ravenshaw College was veritably a citadel of learning of Orissa province, and the teachers and the students of this institution took leadership in every field of cultural activities. The Department of English had never been headed by a son of the soil till Professor Bidhubhusan Das became the first Oriya to hold the Sonepur Chair of English in 1952. I have seen Professors K. P. Sinha and P. S. Sundaram adorning that chair during my experiences as a student and as a teacher and some of the Oriyas who were on the staff of the Department like Professors K. B. Samantarai, G. S. Roy, Janathan Mohanty and Kirtanbehari Patnaik and Purna Chandra Patnaik. Professor Niyogi was the radiating Centre of the Brahmo theological values; Girija Sankar Roy started the tradition of interpreting Oriya literature in the light of his knowledge of the forms of English literature, and his books are the classics in the field. Professor Janathan Mohanty wrote stories in Oriya, bearing on Christian theology and adapted from English literature. These teachers of English have enriched Oriya Literature and learning with the help of their English learning.

The Department of Philosophy had intellectual Titans and embodiments of generosity on the staff. The year I entered the Ravenshaw College was the year in which Professor Mohini Mohan Senapati, son of Fakir Moan Senapati, retired from the staff. As an independent thinker he had almost earned a notoriety and his advocacy for companionate marriage created a stir in the social and academic dovecotes. Professor B. V. Roy, that eminent savant was a worthy colleague of

Senapati, Roy was father to all students of the institution. There is a demand today that Oriya should be adopted as the medium of instruction, but no sincere and serious attempt has been made to produce standard books in Oriya. Both Senapati and Roy were not only brilliant essayists, Prof. Roy took the first step for producing books in Oriya by writing his "Tarka Shastra" or Logic in Oriya some half a century ago. His colleague Prof. Ratnakar Pati was also another brilliant essayist; besides, being the son-in-law of Utkalmani Gopabandhu Dash, he has taken to social service from the start of his life. It is a privilege for us that Professor Roy is in our midst today. People will be interested to know that Professor Pati had for sometime adorned the post of Professor of Oriya prior to his transfer to Philosophy when he joined Ravenshaw College on transfer from the post of Assistant Headmaster, Ranchi Zilla School via. Headmastership of the Sambalpur Zilla School. Professor Sarat Chandra Ghosal was with us for a few days. He came to us from the Headmastership of Ravenshaw Collegiate School and left us as personal Assistant to the Director of Public Instruction, Orissa.

The Department of Oriya and Sanskrit had Professors Kashinath Dash, Lakshmikanta Choudhury and Artaballav Mohanty. Prof. Choudhury was a connoisseur of classical music, and Prof. Mohanty was a lover of instrumental music. Both of them taught their elder daughters, Sneha and Bina, vocal and instrumental music respectively. Prof. Choudhury also founded the Utkal Sangeeta Vidyalay, which is the first music School at Cuttack, and because he accompanied his daughter Sneha, in spite of his ill-health, to the All-India Music Conference at Allahabad during the X-mas of 1939, that he died prematurely in January, 1940. Prof. Mohanty started a new school in Oriya literature. He was an eminent litterateur throughout his life, but through his "Prachi Samiti" which he had organized, he edited many less-known and unknown books of ancient Oriya literature. These widened our knowledge of our literary history, and each one of these editions carried profoundly scholarly introductions from his pen. His *magnum opus* was the correct edition of Mahabharata of Sarala Das, who is popularly regarded as the father of Oriya literature.

The Department of Mathematics had Professors Harekrushna Das, Bama Charan Das and Ramanath Mohanty. Prof. H. K. Das was my residential tutor and I found a father in him. His roll calls, quaint English, unconventional carriage, and profound emphasis on the importance of the science of Mathematics must be ever green in the minds of our friends. Professor B. C. Das started his career as a Lecturer in Patna Science College and when he came to us in 1936, he had wide reputation as a pilot, and many people came to the College to see this handsome young teacher who could fly in the air. Professor Ramanath Mohanty's knowledge of Mathematics is profound and no sum was too intricate for him for a solution. Prof. B.C. Das's lectures combined with Mohanty's tutorials gave us full and complete knowledge of Mathematics, and if Brajabandhu, present Head of the Department of Mathematics, Ravenshaw College, and myself secured record marks in the I. Sc. and I. A. examinations respectively in 1938, it was because we were students of Professor Das and Professor Mohanty.

The Department of History had Professors Nalinikanta Sanyal, Nirmal Chandra Banerjee, and Ghanashyam Das. Smt. P. S. Sundaram and Prof. Baidyanath Rath came to us for spells of three months in leave vacancies. Sanyal was devoted to the cult of Bhakti and as a devout Vaishnavite spent his leisure with the students for the study and discussion of Vaishnavite literature. It has already been mentioned that Banerjee's homoeopathy was a good substitute for allopathy for his needy colleagues and pupils. G. S. Das, B. A. (Hons-London) had, in his early days a tremendous reputation in regard to his elegant dress. He started study of Orissan History and because of his efforts a historical museum was started in Ravenshaw College in the old Mohammedan Hostel, which is now the Post-Graduate Botany Laboratory and which became the nucleus of Orissa museum, started during the Prime Ministership of Dr. H. K. Mahatab with Ravenshaw College museum amalgamated with it. Prof. Das initiated a large number of Oriya scholars in historical research, and K. C. Panigarhi, N. K. Sahoo and M. N. Das are his direct products. He piloted the Prachi Valley excavation, which because of his generosity, not

only landed him in trouble, but ended his life, prematurely. Prof. Das missed his I. E. S. very narrowly because of the abolition of that service in 1927: he gave up principalship before the scheduled date of superannuation in order to contest a Parliamentary seat as a Congress candidate in the Second General Election of 1957, which he lost to Sri Sraddhakar Supkar. I had the good fortune of working under him when he was the Principal of Balasore College. It is a lasting monument to his patriotism that because of his insistence Government named the Sambalpur College as Gangadhar Meher College, Balasore College as Fakir Mohan College, and Puri College as Samanta Chandra Sekhar College. His was a genial personality and known for his steadfastness to his principles

I had Economics as my Honours subject. Sometimes I wonder, has it been a mistake ? My teachers of Economics were Professor Suresh Chandra Bardhan, Professor B. N. Rohatgi, and Professor Sadashiv Misra. Prof. Rohatgi left us, after I became a teacher, to join the I. A. S. As a young teacher I had the honour of collaborating with him in writing a book on Civics in English, and, after I was transferred to Puri College in 1946, the inspiration given by him goaded me to take to writing of books from that very year. Professor Bardhan, who unfortunately died about two years ago, was an incarnation of courtes, and his love of the students was unique. However much indisciplined we were any punishment in his class was a rare phenomenon. Dr. S. Misra is and example of a highly successful teacher; his extraordinarily good teaching interspersed with humorous anecdotes not only impressed his students, it attracted many to the dry subject of Economics.

Among other teachers of my time mention may be made of Dr. B.Prasad, Lokanath Misra and Ram Chandra Tripathy of Chemistry, Narayan Misra, G. B. Banerjee and Brahmananda Misra of Physics and Debabrata Mukherjee, Parasuram Misra and Banshidhar Samantarai of Botany. The subjects of Zoology and Geology did not exist at that time at Ravenshaw College. Likewise there was no Psychology Department also.

The teachers of Ravenshaw College have started many new institutions and traditions which have enriched future Orissa. The success of a teacher is judged by the achievements of his pupils, and, as everybody who is anybody in Orissa has been a student of Ravenshaw College, it can be confidently said that my teachers have been eminently successful in their field of activity. Ravenshaw College is no longer the only institution in the State but like the British Prime Minister, it is certainly primus inter pares. During the last hundred years, the College reached the zenith of its glory. If we, the old and new boys put forward concerted efforts to enrich and ennoble the glorious traditions set by our *alma mater*, we will not only benefit ourselves, we will also in a way, benefit the State as a whole. The Centenary is a call for stock taking, it is an exhortation for action. If instead, we keep ourselves immersed in the thought of what we did and shut our eyes to where we failed, the celebrations will be in vain Let the law of continuity inspire us to action and further action. Let it not breed complacency and consequent inaction

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Memory hold-the-door

Prof. P. S. Sundaram, B.A. (Oxon)
Professor of English
Rajasthan University, (Formerly
Sonepur Professor of English,
Ravenshaw College)

I spent twentyone years of my life in Orissa of which twelve from 1938 to 1950 were spent in Ravenshaw College as Senior Professor and Head of the Department of English. That was the official designation, and the College—a Government institution — had altogether an official atmosphere. This meant that there was an established hierarchy, a sense of discipline, and a feeling that there was a job of work to be done and you were expected to do it to the best of your ability.

I remember the interview at Ranchi for the Class I post for which I had applied. Mr. Tripathy, Principal of the College who had come as expert member to the interview, told me at the end of it that I had been selected and wanted me to join as soon as possible. We happened to travel in the same train for part of the way back, I in the Inter Class of those days, he in the First. But most of the time he was in my compartment chatting with me—there was plenty of room in those spacious days even in Third Class compartments, not to speak of the Inter Class. What struck me was the extraordinary informality of the Principal, his friendliness and love of company. Barely a month after my joining, Mr. Tripathi became D.P.I., but his friendliness and sociability remained till the end. He was always happy to see my wife and me and would spend hours with us chatting.

Mr. Parija, who was Principal for most of the time I was in the College, —he got his honorary doctorates later from Patna and from Utkal Universities—was a very different man in many respects, but very similar in others. He had little time for chats, was serious and scholarly, and inspired a sense of earnestness,. But to those whom he liked, he was not a bit less sociable and warm-hearted. In the College, one could be sure that things would be properly run. Outside, if there was a picnic or a social gathering, one could count on Mr. and Mrs. Parija to join and to contribute a good bit of the eats and fun. The younger generation may not be aware of the fund of jokes Mr. Parija could crack—not all of them entirely proper—with friends of his age group. A more perfect host, a finer and more upright gentleman I have yet to see.

To me Ravenshaw College meant much else besides lectures in the classroom. The day I joined I took over as Warden of the East Hostel, and it was a job for my wife to furnish the huge rooms of the Warden's lodge which later became the Zoology Laboratory. I had a Superintendent and an Assistant Superintendent to help me, and they looked after the routine affairs of the hostel and the accounts. I was concerned mainly with constitutional issues like the position of the Hostel Union *vis-a-vis* what the Union cabinet insisted on calling the " authorities." This could be, and was, a ticklish business in the days of the Second World War, the August disturbances and " Quit India." I remember the exciting times I had with Nilamoni Rautrai as Assistant General Secretary of the hostel. But there were no bones broken, either physically or metaphorically, and if the boys gave me their word I could within reason expect them to keep it.

After Independence I was for two years Superintendent of the East Hostel, the Wardenship

having been abolished in 1943. That was the time when the hostel servants went on a strike rather than wash the plates of a Harijan boarder. The West Hostel solved this problem in its own way, but in spite of advice from higher quarters to "somehow manage," we in the East Hostel were not going to compromise. Very soon the servants came to heel, and a great principle was vindicated—viz. that in our hostel the Harijan would be treated in no way differently from the highest-caste Hindu.

I remember against what odds the idea of a college calendar was pushed through. When I mooted the suggestion in 1939, Mr. Parija, used to Cambridge, welcomed the idea, but most of the members of the staff were far from enthusiastic. After the matter had all been got ready for the press, Government could find no money for printing the calendar. A sum of Rs. 500 was got as a godsend out of a discretionary grant from the Governor, Sir John Hubback. The "copy' 'was rushed through the press so that the grant did not lapse, and the first issue of the Ravenshaw College Calendar was launched in July 1940.

We had in those days not only the *Ravenshavian* editorship of which I took over from Professor. Narayan Mohan De, but also the *Ravenshaw College Weekly* the idea of which came from the Doon School via Mr. Tripathi, Principal of the College when the weekly started. It was exciting to do a little research in the history of the college magazine since its inception in 1916, get all the back numbers together, correct the mistakes in their enumeration, and get them bound in sizeable volumes for consultation in the College library. While the problem as regards the magazine was a superfluity of articles and the tact that was necessary to tell the enthusiastic contributors why some of the contributions could not be taken, the problem in running the *Weekly* was to get any contribution at all. Until Mr. V. V. John joined the College in 1940, practically all the eight columns of the *Weekly* had to be written or rewritten by the Editor. But it was a joyous job, the proof-reading often being done on the badminton court when one had to stay out to give others a chance and while the printer's devil stood waiting.

More than once the *Weekly* was given out as dead, and funeral orations delivered. But the news, as with the announcement of Mark Twain's demise, was invariably " slightly exaggerated."The war gave it a new lease of life, and in the hands of Mr. John who took it over in July 1940, the *Weekly* served the useful purpose of maintaining our morale by publicising allied victories and letting Hitler have the worst of it.

When finally the *Weekly* did die, of starvation, Mr. John started *The Wheel*, " an Organ of University Life in Orissa," which ran bravely up hill and down dale, from November 1948 to April 1949. *The Wheel* created history by taking up the cudgels against the highest in the land—Chief Justices and such like, who went out of their way to sneer at it—and had to be stopped so that the powers that be might not be offended. It served as a useful broadside for ventilating one's grief and indignation at cows destroying the College lawn, men and women having to draw up water from a well without a pulley, and sundry other daily chores and vexations.

Most of my time was spent in the Kanika Library, first rearranging and classifying all the books in the English Department (and later the History and Education Departments also) according to the Dewey Decimal System, and later on trying to maintain peace and order as Professor in charge of the Library. In order to get the thousands of volumes renumbered by a definite date, I had to work late into the night and take the help of all the members of my family, a guest and once some students. Damodar Misra, the Librarian, a delightful old man who loved books, and was slightly suspicious of those wanting to take them away to read, bowled me over once by saying that the new classification was all very dewy and foggy ! But he gave me his absolute trust, and I could open the library during the days of the classification any time I needed by day (on holidays) or by night. After the catalogue was all printed in 1939, with numbers running to a minimum of seven digits, new Ms. catalogues had to be prepared for auditing the books, in a totally different way—not an alphabetical arrangement as in the printed catalogue, but according to the way the books stood in the shelves. This was

done in exactly a week, again working at night and with the help of a dear old Muslim bearer who cut the individual slips and pasted them. He too worked cheerfully outside the library hours. The poor man died soon after—not because I had overworked him; he did his job without a murmur —but all the same to my infinite grief.

Among my colleagues towers the personality of Dr. Parija for whom I had and have nothing but admiration. I remember the farewell address we presented to him when he left the College to take over as Director of Agriculture, and the raised eyebrows when, speaking on the occasion, I referred to Dr. Parija's "temper." I have always believed that there are many things in our country which should provoke our indignation, and my ideal man is not one who is just a vegetable. Kruttibas Babu, Professor of English, was noted for his dry sarcasm, Jonathan Mahanti bubbled with life, Girija Shankar Ray had been a good student and was a good coach. Dr. Prasad, Head of the Chemistry Department and later D.P.I., had an infinite capacity for detail and sat patiently for hours presiding over committees of every kind and description. A very sociable, witty and admirable Secretary of the Staff Club was Sadashiv Misra, who did very well whatever he undertook to do.

John was delightful, the *enfant terrible* who could be counted upon to champion every right cause. When a high-placed official kept his brother judge at an Inter-collegiate debate waiting for more than half an hour but was nevertheless asked to take his place as judge even after some of the competitors had their say, it was left to Mr. John to make the obvious point—viz. that in a competitive debate there was no sense in a judge being asked to give his verdict as to the best speaker if some of the competitors had not been heard by him at all. He very politely suggested, not that the official should not be allowed to judge, but that the competition should be held all over again so that he shall have heard everybody. It was all very embarrassing, but actually the only answer to Mr. John was to carry on the debate without this particular judge.

On another occasion, when Sri Lakshmi Narayan Sahu spent quite some time refuting a a silly foreigner's remark that most Oriyas were effeminate Mr. John, in proposing the vote of thanks, said blandly. "Of course 50 per cent of Oriyas are effeminate--viz. the women" which I thought was the right way to treat stupid assertions of this kind.

While on the theme of colleagues, I must not forget to give my meed of praise to Jaganath Misra, the hard-working and devoted Head Clerk, and Kanduri, the Staff Room peon, always smiling, obliging, and resourceful.

We started an English Seminar for Honours and M. A. students, and the group photographs taken year by year should be in the Seminar Library. The portrait of the Maharani of Sonepur was rescued from an upstairs lumber room, reglazed and hung in the Kanika Library, and the Sonepur Professorship of English contemplated many years earlier was gazetted by Government in 1945.

Of the many students whom I had the pleasure of teaching, only a few remain vividly in memory *as* students. ShriRamchandra Das with his flair for oratory, and Ramakrishna Padhi a speaker in a different style, are among the brightest of my pupils and belong to the earliest set. Narayan Mahapatra was good in his studies but was unfortunately prevented by illness from sitting for his Honours: that however did not come in his way of a good career. Prafulla Kumar Pati was another polished speaker. Prabhat Nalini Das was determined to do English Literature almost, I think, from the day she was born: for four years she studied that subject in Ravenshaw College with single hearted devotion, and won everyone's regard and great honours in Allahabad and elsewhere. Birendra Mohan Patnaik, advocate, is another of my bright Honours boys. And I remember vividly Sarbeswar Das and his burning sense of patriotism when he was General Secretary of the East Hostel Union.

In those days Ravenshaw College was the cultural centre of Cuttack and indeed of all Orissa. Durbars and Assembly sessions were held in the

College Hall, Secretaries to Government occupied the old I. E. S. quarters, and when Utkal University came into being it was first lodged in the old Wardens' quarters. The first Convocation was held in the College Hall, and for many years the Senate used to meet there or in the College Library. What glorious debates we had ! An M. L. A. who was also a member of the Senate came out with the remark once, "You have first rate people here debating trivial issues, and in the other place great issues are being debated by second rate men". Since this came from an M. L. A. himself, perhaps no question of privilege is involved !

Special mention must be made of Chintamoni Acharyya, the lawyer who became Vice-Chancellor, a good judge of men, steadfast in his loyalty, and concerned with the good of the institution over which he presided.

In the twenty years since I left the College I have no doubt that there have been many great changes, not merely in the buildings and the equipment, but also I dare say in the atmosphere and everything else. Many of the members of the staff now should be having research and foreign degrees—knowledgeable men, widely travelled. When my wife took history classes in a leave vacancy, she was the first woman to teach in Ravenshaw College, and the number of girl students had just risen from 4 to 11. Things must be different now.

One cannot spend a dozen years continuously in any part of the globe without taking much from it, and leaving a little perhaps behind. When I look back, the things that stand out in memory are the Old Boys' Association meets, extension lectures and debates in the Physics Lecture Theatre, the delight of battle with my peers in the ringing plains of Senate and Academic Council. It is difficult to say what, if anything, my students got out of me. I cannot bring these rambling reminiscences to a close without recording my feeling that undoubtedly very much more should, and perhaps could, have been done by me. But they were fine days in their way, and I had fine people to work with.

A FEW OF OUR MANY PATRONS........THEN



Late Maharaja Sriram Chandra Bhanj Deo,
Mayurbhanj



Rajendra Narayan Bhanj Deo
of Kanika



Sir Biramitrodoya Sinha Dev Dharmanidhi
Maharaja of Sonpur

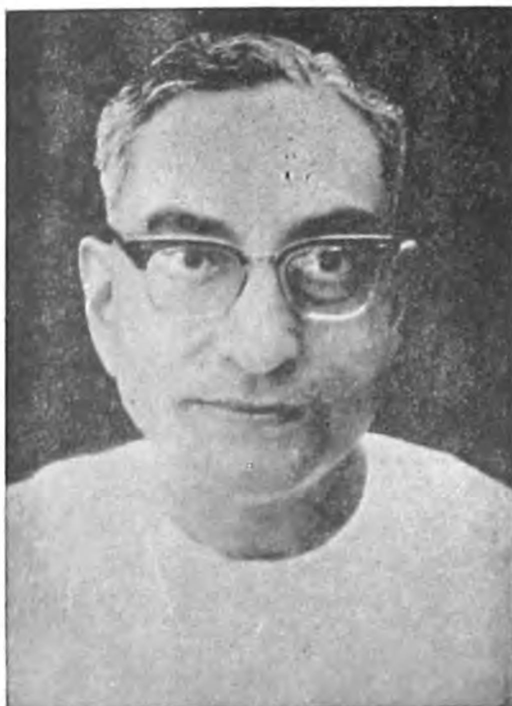


Purna Chandra Bhanj Deo,
Mayurbhanj

AND NOW



Dr. S. S. Ansari
Governor, Orissa



Sri Rajendranarayan Singh Deo
Chief Minister, Orissa



Sri Banamali Patnaik
Education Minister, Orissa

An Old Boy's Glimpse Into the Past

Harihar Misra, M.A.
Retired Joint Director of Public Instruction, Orissa.

Two score and ten years have gone by since I entered the portals of the Ravenshaw College. I feel different in giving a brief account of my recollections of the past for three reasons.

Firstly, during the last few years, the College has produced a galaxy of brilliant young men who have far outshore the best of their predecessors, both among teachers and students, and any account of the reminiscences of an old student would sound like the details of an old curiosity shop to the present generation.

Secondly, the reminiscences are bound to be woven round individuals rather than events for the simple fact that though the College continued to be an illumined column in the area of education in our State, its growth was not marked either by speed, or by comprehensiveness, and sharp changes or steep climbs in the course of its annals were few and far between. Thirdly my memory is so overwhelmingly crowded with pictures of my association with the College over a brief period that it is impossible to mention all of them or even to single out some of them in order of importance or interest.

Among the teachers, we had "ineffectual angles beating their luminous wings in the Void". brilliant bluffers, stylish shirkers, polished but pointless plodders meticulars moralists, cynics and critics alongside others who were inimitable at lectures, experts in research, persuasive in guidance, comradely in playing fields and indulgent in excursions, picnics and social service outings. The much-talked-of characteristics of several of the teachers were Mohini Babu's absent mindedness from deep philosophic composure, Kashi Babu's disarming chuckle at an alleged unfairness to student, Gopal Babu's saintly benedictions, Mahamaho-padhyayas' able exposition of Sanskrit Verse. Arta Babu's vehemuce in expounding the rules and the exceptions in Sanskrit grammar, Kruttibasa Babu's wit and bitter tongue, Parija Sahib's inspiring ideals, Tripathi Sahib's geniality and openmindedness and Bipin Babu's quiet benevolence. There were a few who remained outside the sphere of student talk. Lambert, who never smiled, Jadunath Babu, who seldom spoke outside the class room, and Owston Smith, who could hardly see through his thick lense. Some of the minor luminaries on the staff were really stars, steady and brilliant who shed a loving glow on this students.

In the playing fields, Whitlock gave a sense of awe with his stature and physical strength rather than by technique; Narayan Babu was like a lively nurse coaxing the players of hockey and cricket to more patience and discernment; and Saroj Babu was a bulwark against the mad onrush of any football forward.

There were then few incidents or influences which caused heat, excitement or tension among the students, and the loyalty and cordiality of pupils to the teachers never wavered. The understanding was deep, and there was no provocation either side. There was an atmosphere of satisfaction all around. Even though Kashi Babu was occasionally blamed for strong personal likes and dislikes affecting the results of some candidates at College and University examinations, Kruttibas Babu evinced a close likeness to Goldsmiths village School master, Artta Babu's mode of address seemed to lack refinement, Tripathi Sahib had moments of impalsive rage, and Lokanath Babu never felt shy of scolding the sluggards, there was all the time, a safe and sober feeling of wholesomeness, and a spirit of appreciation.

A few of the noticeable events in the history of the College during the period of six years I was a student are, the shifting in 1921 of the college from its meagre five acre site to the 78 acre Chakrapadia which was then a dreaded lonely stretch of land, the opening of the M. A. class in English with the Sonepur Professorship, the reviving after eight years of the College Dramatic Association with the stage performance of *Gobind Bidyadhar* in 1925, the institution of the Janakinath Bose prize to the best all-round pupil in 1926-27, the opening of the Kanika Library, the starting of the College Commemoration Day in 1926, the introduction of the Common Mess in the hostels and the reorganisation of the Students' Social Service Guild. One distinguished feature of college social life in those days was that many teachers gave financial assistance to needy and meritorious students, and many students who succeeded in later life and held high positions in the State had received asistance from the teachers and the Students Social Service Guild.

The influx of a good many students from Chotanagpur gave an incentive to several boarders to use Hindi in conversation leading to an interest in reading Hindi novels and plays.

The adminission of one girl graduate to the M. A. Class in 1925 was almost an outstanding event. Between 1926 and 1930, there were only five girl students in the college. The facts that in forty years, the number has grown to well above six hundred, and that the number of girls securing top ranks in degree and Post-Graduate examinations is on the increase from year to year, prove the determination of women to share the places of honour in the area of education.

I regard with reverence my association with the the teachers as a student, and am indebted to my seniors as a lecturer. My experiences contributed substantially to the shaping of my attitudes to life and labour, worthiness and wealth, and religion and reason. One of the unforgettable characters I met, was Ratnish Babu, who was one of our lecturers in Logic and who was so rigorously weded to the idea of plain living that he once scolded me for having bought myself a pair of cheap and rough slippers in my Intermediate days and would not be satisfied with my explanation that I was advised to have them to protect my sore feet from contact with horsedung in the streets in those hackney carriage days.

"Then ..... and Now"

Harischandra Baral

Walking along the central path of the College quadrangle lined with beautiful flowers and decorative shrubs, I tried to visualise the sandy, thorny wasteland which lay desolate, at the very same spot, well-nigh half a century ago, when I joined as a "fresh man" in the then Ist year, for my B. Sc. To be exact, it was the year 1921 and the Ravenshaw College had just shifted to its present site, popularly known as " Chakra-Padia".

Well, Chakra-padia to-day may not convey to the present generation of students and staff what it meant for us, way back in 1921. The great piece of wasteland, south of what later became the Kanika Library, had rather sinistar associations: no one dared walk alone in that vast maidan, after darkness fell; otherwise, his wallet or wrist-watch would be snatched away by prowlers of the night.

As I mentioned earlier, the college had just shifted to this new site, and apart from the main college building, only the Physics Lab. was somewhere naer completion, and the East Block of Hostel. Chemistry lab. building was at just above ground level, and the Botany department was just not there. All Science classes were conducted in the Physics Block, and Laboratory equipment was far from complete. In fact 'Practical' classes were conducted "on a theoretical basis" as far as I can remember, for quite a time.

But, believe me, we had a wonderful time in the Hostel (i.e. the East Block, the only block then in existence).

Electricity was unknown; we had' Hinks' kerosene table lamps three in large rooms (then 3-sea'ers), and one only in small rooms (single seasers, for the benefit of the 2nd and 4th year students only). And, I think after all these eventful 50 years, I shall not be letting out any guilty secret, if I reveal that, just on the eve of each summer and Pooja vacation, a few of our " Robin Hood" type of aspirants smuggled a "Hinks" lamp or two, chimney and all, into their beddings, to let the "kindly light" light up their (perhaps) dark. and dismal village hiouses.

Be that as it may, we, the 'pioneer' Ravenshavians (rather, 'Chakar-padians'), lived a very. full life. Adventures galore in that, summer evenings saw us across to the Mahanadi sands playing "hu-tu-tu', and chasing basking crocodiles on Saturday afternoons across the hot sands of a winter, a great delight for those of us who had never seen a live croc in its natural habitat much less, been chased back by some angry croc who disliked being disturbed at his afternoon siesta.

On the way back from Jobra, there happened to be an orchard, full of fruit trees. And, what trouble and sticky mess, we had one dark dusk trying to cut away a 5Kg. ' branch 'from the robust stem, to bring it back to the Hostel kitchen (then called " mess", run by the students, in groups of twenty or twenty-five) with a cook, Daitari by name, who had many good points, but whenever the rice was semi-cooked, or the dal looked a bit more like undiluted Kathjori flood waters, he had one and unvaried explanation :.

"Oh, Masters ! cooking is a matter of fire and water, it is not in the hands of any one to do anything !

And, so, whatever cook Daitari condescneded, to serve we, 23 hungry souls, had to swallow.

There was one redeeming feature in the form of a sweet shop, within the College compound: and on occasions when we had such Daitari-trouble, we, after the boisterous dinner scene, usually rushed back to that shop and the shop-keeper was a very pleased man, after we, the twentythree, had polished off at least four dozen, magnum-size rasa-gollas. In fact, I clearly and wistfully recall one occasion, when rasagollas had not been made; and our hungry wolf pack got devoured two-and-half seers (no Kgs.then) of raw cheese and, adding a pound or two of uncontrolled sugar, in the record timing of four to five minutes. Talk of Russian Winter, and starved wolf-packs !

Well, those were the days ତେହି ନୋ। ଦିବସାଃ ଗତା। And, it was not all light revelry and thoughtless tom follery A professor's son had typhoid and had to be attended to day and night. We the East Block hostellers, attended night duty, in two shifts, for full 15 or may be, 20 days-and all done with a smile and a joy, born of selfless service, burning deep down in our young hearts and, helping us, moulding us, to become, what each one of our young hopefuls, yes'erday as well as to-day, wish to become *useful* citizens.

This was THEN: and, as to what it is 'NOW', I think it will be far, far better, if I leave it to one of our younger generation to do justice, real justice, to the subject. After all, as some think, I must look upon myself as a "back number", but a SPARK within keeps telling me " You are not' !

Saying 'good-bye' to the Ravenshavians of the present day, I fell prompted to utter only one single suggestion: "Slogans are not worth the paper they are written on: no, nor the breath wasted in uttering them. What Orissa, and indeed, Mother India, urgently needs to-day is 'work', not Words" !

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A Personal Record

Dr. A. P. O'Brien
Retired Professor of English
Ravenshaw College, Cuttack

Joyce Cary has a great story of ironic lights in his novel, *The Horse's Mouth* published in 1944. It tells of Gulley Jimson, an artist, who spent his years in wild and precarious living but deep in his soul was the vision of The Fall which he wanted to paint in bold unforgettable strokes and magnitude as Michelangelo had achieved in his own way in the Sistine Chapel. Jimson's first drawing was made but ignominously used in his rock-bottom poverty to close the big hole of a roof that was leaking. He attempted a second version, greater than the first, and as he was in the ecstasy of his creation of the New Fall in "solid forms of the imagination", he fell from the scaffolding, burst a blood vessel and died.

In Ravenshaw College in the years 1947-1962 when I was there, the relation of a personal life to a vision was closer and less violent or tragic than what Gulley Jimson experienced. The situation in which one worked was serene and gave the opportunity for good reading and reflection, much like what one finds in Sheila Kaye-Smith's autobiography, *All the Books of My Life* (1956). The vision too was within objective realization. It was not so general or wide, as Graham Hough writes in *The Dream and the Task* (1963). It was within lesser limitations and a smaller circle, with students at hand, helping them to solve the immediate problems of their College days and to prepare them for life. The teacher had a great opportunity to assist youths, who often confided to him their secret personal problems. One had not to be a specialist to do this job like Fred Mckinney who wrote *The Psychology of Personal Adjustment*. The urge to make better human beings, as Nehru said, came a teacher's way naturally and empirically.

In those days of the past there was less of rebellion among students. This did not mean that students then were inert, unintelligent, or lifeless. They had their aspirations and their "ginger groups". In the College Union where I was Adviser there was vitality. There were ragging Mock Debates of Parliament and Legislatures where much steam was let off. But it remained within the debating society and did not overreach itself to share or supplant the rights vested in the administration. There were occasional ruptures. When Jawaharlal Nehru had to visit Ravenshaw College, the Principal had his team of volunteers for keeping order; the College Union President had his own. It was quite a conflicting situation with two groups of volunteers flaunting different badges under the Principal's signature and another under that of the President of the College Union. There were tension and argument but good sense prevailed, there was merger and only one set of volunteers kept exemplary order when the Prime Minister arrived.

The teacher in those days could have, as Radha Krishnan had written, 'a symbiotic development of teaching and research'. The research was less in measure or quantity than the teaching (an imbalance, I understand, which has been set right now). The diversified life in the College with its manifold extra-curricular activities took a sizeable portion of time of the teacher. In Banaras Hindu University, Varanasi, where I worked as Professor of English for five years after my retirement, life was opposite, of a more unitary kind. The Professor is measured according to the output of his research. It meant scholarship and unabated reading. The result was a spate of Ph.D.s for several guides. I had my

share in the harvest with six Ph. D.s. But there was less of what appears in the Negro spiritual, *Blowin' in the Wind* :

'How many roads must a man walk down
Before they can call him a man ?'

Of places and persons one or two come to mind. The playing field was my favourite haunt. I often went for walks there like other teachers who live on the campus. I knew the field in its many moods and seasonal changes. There was Summer when it looked like a desert revealing the sands of the Mahanadi bed which was once there in the early times. In the rains the lush green grass sprouted and there were pools of water to lave one's bare feet. In winter migratory yellow canaries, flocks of them, settled on the dewy grass in the soft morning sunlight hopping and singing in delight.

Of people I remember several like one of the early Principals, Dr. P. Parija, who was then comparatively young, handsome, and trim. There were the old guards of teachers, some of whom are now laid to rest. To draw up the whole gallery of teachers and students to remember would be as ambitious a task as Chaucer had in *The Prologue to the Canterbury Tales* or John Masefield in *Reynard the Fox*. Perhaps I could choose one in the institution, an unknown figure, not a teacher, not a student, but one whose presence made a world of change. When I was Superintendent of the East Hostel there was a bearer, old Panchu, with his grey head, hollow cheeks and gnarled hands. He had served nearly thirty years. He was about to retire as he told me as his eye-sight was failing. We bought him a pair of spectacles. But Panchu had to go for he was full of years; he had no savings. It then struck me that Hostel employees were not Government servants and just awaited a merciless blight after retirement. I started the Provident Fund Scheme for them and this I think has caught on in the other Residential establishments of the College. Panchu in a commutation had the benefit of a lump sum. Life then was not just all " negation and despair"; it had its " affirming flame ".

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PROFESSOR S. C. TRIPATHI :

The Architect of Educational Expansion in Orissa

Dr. Gadadhar Misra,
Post-graduate Professor & Head of the Department of Botany, Ravenshaw College, Cuttack.

Shyam Chandra Tripathi was born on March 1, 1893 in Madhpur Sasan, P. S. Badasahi, Dist : Mayurbhanj. His father Chintamani Tripathi was one of the very few Oriyas who had training in the Cuttack Survey School and later worked as a SettlementOfficer in the Mayurbhanj State and the Sardar of Kainsari Pir. His mother Srimati Sashi Devi was a pious, kindly, and devoted housewife. Shyama Chandra had his early education in his village Primary School. He then joined the Baripada High English School which had then the reputation of being a first rate school and had brilliant students on its rolls some of them being Sri R. N. Banerjee, I. C. S., Sri N. S. Senapati I. C. S., Sri S. C. Ray, I. A. S. Sri S.C. Ghosal, M. A. and Dr.B.C. Dasgupta M.A who retired as Chairman, Union Public Service Commission of Orissa; Registrar, Co-operative Societies, Orissa; Deputy Director of Public Instruction, Orissa; and District Health Officer, Orissa, respectively. In 1910 Shyama Chandra passed the Matriculation examination of Calcutta University in the 1st Division, standing 8th in order of merit, an extraordinary achievement, in as much as Calcutta University then was the only University catering to a vast area compri sing Burma, Assam, Bengal, Bihar and Orissa.

This brought Shyama Chandra a merit scholarship to prosecute his higher studies in Ravenshaw College, Cuttack. In 1912 he passed the I.Sc. examination, standing 2nd in order of merit in Calcutta University. With a merit scholarship again, he joined the Presidency College, Calcutta where he read under the inspiring guidance of Acharya Jagadish Chandra Bose, the Professor of Physics of the College. In 1914 he passed the B.Sc. examination of Calcutta University with 1st Class Honours in Physics, standing 2nd in order of merit. He got the Best Student Scholarship from the Presidency College, having secured the highest aggregate marks among the successful B.Sc. candidates of the year and prosecuted his studies in M.Sc. Physics. In the meanwhile, Shyama Chandra was awarded the Bihar and Orissa Merit Scholarship for overseas studies which enabled him to join the Emmanuel in Cambridge University early in September 1915. He passed the Part I Tripos in Mathematics in 1916 and Part II Tripos in Physics in 1918. He then joined the Research Team with Sir Edward Appleton in the Cavendish Laboratory and returned to India in 1919.

On January 29, 1920 S. C. Tripathi joined as Headmaster of Ravenshaw Collegiate School, Cuttack. He was promoted as Professor of Physics and joined Ravenshaw College on January, 18, 1921. A few days later came his next distinguished promotion, when on February 23, 1921 he was appointed a Member of the Indian Education Service, the first Oriya to obtain this distinction in the field of education on all India basis. Shyama Chandra's life thus is a glaring example of what merit alone can achieve in life and remains for all times a beacon light for the succeeding generations of students of Orissa.

During the period that Sri Tripathi was Professor of Physics at Ravenshaw College, the

Department underwent a metamorphosis. He was meticulous with regard to every detail of departmental work . He was an uncompromising enemy of untidiness and slip-shod work. He stood for the best and the noblest. It is said that he kept the laboratory work benches so neat and clean and beautifully polished that one could see one's face reflected on them.

Prof. Tripathi had an enviable personality. This earned for him the personal friendship of many of the rulers of the feudatory states and landlords of Orissa. This he used fully for the greater good of Orissa. In 1922 the Rajah saheb of Sonepur donated a magnificently generous amount of Rs. 1,71,500/- for the creation of the Chair of Sonepur Professor of English. In 1924 Prof. Tripathi's endeavour brought a munificient donation of Rupees one lakh from Maharaja Purna Chandra Bhanja Deo for the construction of a Power Plant inside Ravenshaw College campus. Thus Ravenshaw College had electricity and tap water when it was not there in the rest of British Orissa. As a gesture of good-will the Government named the Physics and Chemistry laboratories of the college as Mayurbhanj Physical Laboratory and Mayurbhanj Chemical Laboratory respectively. In 1925 the Raja Saheb of Kanika donated Rs.50,000/- for the construction of the Library building of the college in the space between the Physics and the Chemistry departments in recognition of which the Library Building has been named as Kanika Library. He took keen interest in opening Honours in Physics, Chemistry, Mathematics and Botany in Ravenshaw College in 1930.

The same year Shri Tripathi was transferred to Patna as the Deputy Director of Public Instruction, Bihar and Orissa. In this capacity he had the opportunity of working with the then Director of Public Instruction, Mr. George Ernest Fawcus, M. A. (Oxon) C. I. E., O. B. E., who was a very competent officer. It is said that Mr. Fawcus had wonderful memory and he could exactly sport out a file when the office assistants would be baffled to find it. The training with Mr. Fawcus stood Professor Tripathi in good stead when he was called upon to shoulder greater responsibilities later.

When the Province of Orissa was created in 1936, Professor S. C. Tripathi succeeded Prof. H. R. Batheja, M. A (Bombay), B. A. (Oxon), I. E. S. as Principal of Ravenshaw College on March, 17, 1936. He is thus the first Oriya to occupy this coveted post. He stayed as Principal for nearly two years and brought about tremendous improvements in the college. He was a great lover of Oriya literature. It was during his Principalship that Oriya was started as an optional subject in I. A and B. A Pass courses. In 1939 classes in Oriya Honours were started. During the period 1921-1930 when Prof. Tripathi was the Warden of the East Hostel, he replaced the old system of separate messes, in the face of great opposition, by the Common Mess System which we find to-day. He was a hard worker and a superbly intelligent man. He inculcated the spirit of self-help into the minds of the members of the staff and students of the college. Finding that the college lawn was barren, he headed teams of teachers and students of the college to carry headloads of silt from the Kathjuri bank to the college quadrangle and converted it to grassy lawns which we find to-day. He took keen interest in improving the Physic of the students through games and sports. There was a well-kept Rowing Club in the college with beautiful boats plying in the Taladanda Canal. Games and Drill were compulsory for all undergraduate students. During his Principalship he had organised a wonderful pageant depicting different periods from the History of Orissa and arranged a Community dinner for the students in 1937. He was a very fluent speaker in Englishman's English. He had the opportunity of visiting United Kingdom thrice, in 1924, 1926 and 1936 on the first two occasions with Maharaja Purna Chandra Bhanja Deo and the last time with Maharaja Pratap Chandra Bhanja Deo.

On February, 7, 1938 Professor Tripathi succeeded Mr. Herbert Dippie, M.A.(Cantab), C.I.E.· D.S.O. as Director of Public Instruction, Orissa He was the first Indian to hold the office of D.P.I. on a permanent basis in any Province in India. His distinguished companion was Mr. H. R. Batheja, his predecessor in the office of the Principal, Ravenshaw College, who subsequently took charge as D. P. I., Bihar. He remained in

this capacity for ten years and did his best to expand education at all levels, the primary, the secondary and the University, in the State.

He was an active Member of the Orissa University Committee under the Chairmanship of Pundit Nilakantha Das. It was because of Mr. Tripathi's insistence on having a separate University in Orissa that the Utkal University Act pioneered by the then Education Minister Pundit Godavarish Misra (who was incidentally a relation of his) was passed in June, 1943 and in the record time of three months Shri Tripathi prepared the Statutes and the Regulations of the Utkal University with the help of Mr. Maclean, the then Registrar, Madras University. The Utkal University was thus established on November 27, 1943.

To strengthen the base of the new University he upgraded the Zilla Schools of Puri, Balsore and Sambalpur into colleges, added degree classes to the Ravenshaw Girl's School and persuaded the local communities to found the modern Christ and Stewart Colleges and convinced his friend Sri R.N. Singh Deo, the present Chief Minister of Orissa to establish the Rajendra College, Bolangir in 1944. He was thus veritably one of the pioneers of University Education in Orissa.

The women in Orissa owe a lot to Shri Tripathi in the field of education. He not only established schools and a college for them; baffled by the conservatism of the Oriya people in regard to education of adult girls, he persuaded the University to allow women students to appear at all examinations as Non-collegiate candidates and enjoy Merit Scholarships at home without joining any school or college. Since he himself could prosecute his studies only through merit scholarships, he was instrumental in the increase in the number of scholarships of all categories for the needy and meritorious students.

He himself was a strict administrator and a great disciplinarian. He was kind at heart and loving towards his colleagues and students. He himself helped the poor and deserving students from his own pocket and on occasions this help exceeded Rs.500/- per month. He was loved and respected by all who came in contact with him. He took keen interest in the uplift of the condition of the Adivasis all over Orissa and started educational institutions in predominantly Adivasi areas.

Shri Tripathi was a prince among men. He was God-fearing and had deep respect for his parents who survived to see their son retire from a glorious and eventful career in Government Service. Honesty, dutifulness, and truthfulness were the keynotes of his success in life. Himself a good tennis player, he encouraged sports and games among the students. He was particular in matters of neatness and cleanliness. He was simple but elegant in his own dress and enforced similar habits among his subordinates. His visit to a school or a college was a reminder to the staff and students of the need to put the best and the neatest show. He rarely inflicted any punishment, but a frown from Tripathi was more dreaded than actual punishment.

He was a great lover of Nature. During holidays he used to spend quite a lot of time among the hills and dales of Mayurbhanja, thus taking a great pleasure in knowing every nook and corner of his hearth and home. Astrology and palmistry were his hobbies.

In June 1948, Shri Tripathi was appointed a Member of the Federal Public Service Commission, Delhi, the only Oriya up-to-date to adorn this high position. In 1949 he joined the newly created Rajasthan Public Service Commission as its first Chairman, again the only Oriya to occupy such a position outside Orissa.

Shri Tripathi died in harness at Jaipur, Rajasthan, in 1951 and was deeply mourned by his friends, admirers, and students in Orissa, who were denied the sad privilege of showing their last respect to the man they loved so much.

Orissa's First College Teacher

Brajabandhu Das
Advocate
Cuttack

The story of modern education in Orissa is closely linked with the name of Kashinath Das (1883-1964).

In 1909 the authorities of the Practising Middle English school in Cuttack, of which I was a student, organised a cultural function under the presidentship of Madhusudan Das, the maker of modern Orissa. On that occasion Kashinath Das, the first Oriya professor, sat on the dais by the side of the chairman. They were the cynosure of all eyes. Out of curiosity I approached the dais and overheard the conversation between Kashinath Das and Mr. Das, as Madhusudan was generally called.

Mr. Das said to Kashinath : " If Orissa can have at least twenty-five M.A.'s like you, she may aspire for a separate university. Like myself, you went outside Orissa for higher studies. I first walked my way to Calcutta and you went up to Banaras by train. I was a teacher in Calcutta and was offered a post in the Serampore College, which I did not accept as I had by then decided to become a lawyer. After I joined the Cuttack Bar, I was appointed a part-time Lecturer in Law. But I was not a full-fledged teacher as you have been. Since you are the first Oriyat o be a professor, a great responsibility rests on your shoulders. You should take a keen interest in encouraging Oriya students, in moulding their character and in infusing into their minds the love of the country and the province."

In keeping with this advice, Kashinath used to visit the hostel of the Ravenshaw College in Cuttack, enquire of every student about his family and financial condition and exhort him to pay close attention to his studies. He had a loving heart and a smiling face for all.

Mr. Das was in the habit of meeting groups of students on Saturday evenings and entertainig them. On one such occasion, in 1917, Kashinath happened to visit Mr. Das's house. I remember Mr. Das spoke to Kashinath in this vein :

" Some time in 1905 I met Iswar Chandra Vidyasagar. As I was awarded the C.I.E. in 1904, along with Gopal Krishna Gokhale, Rashbehari Ghosh and Iswar Chabdra Vidyasagar, I met all of them in Calcutta. Iswar Chandra enquired about the spread of higher education and advanced Sanskrit studies in Orissa. I told him about you. You were then a student in Benaras. Subsequently in my talks with Sir Asutosh Mookerji, Mahamahopadhyaya Haraprasad Shastri and Mahamahopadhyaya Satish Chandra Vidyabhusan in the Senate meetings of the Calcutta University, I mentioned your name as the Head of the Sanskrit and Oriya Department of the Ravenshaw College."

Mr. Das added : " Now all Oriyas holding high posts are your students. You may continue in the college for about twenty years or more. During this period, as the only professor of Oriya and the seniormost Oriya professor of the only first grade college here, you have a great opportunity for turning out brilliant studants who will stand us in good stead in fostering higher education and paving the way for a separate university. Do your duty in this direction and the country will cherish your contribution."

I remember Kashinath had a talk with Mr. Das in 1930 in my presence regarding the agitation for the amalgamation of the outlying Oriya-speaking tracts with Orissa. Kashinath quoted certain Sanskrit *slokas* regarding the boundaries

of Orissa. Mr. Das asked me to take them down and use them in our memorandum to the O'Donell Committee which was set up in connexion with the movement for the formation of Orissa as separate province. Being a government servant. Kashinath could not take part in political activities, but he encouraged the workers in the field of amalgamation and gave them financial assistance

Kashinath used to preside over the Oriya debating society of Ravenshaw College and select subjects for essay-writing and discussion. Once Madhusudan said to him : "Well, Kashi, I know you organize debates in the college. I first started the debating society in the college in 1882 when I was a Lecturer in Law. I am glad you have encouraged its continuance. Teach the Oriya students how to speak in public and how to write essays. Whatever be the output of the professional Oriya writers, train up a band of writers among the college students, who will help Oriya literature to flourish. When I met the Viceroy, Lord Elgin, in 1895 in connexion with the restoration of Oriya for official use in the Sambalpur area, he asked me about the status of the Oriya language and literature. Unfortunately, I could not mention the names of many good writers. The same question was put to me by Lord Curzon when he visited Puri and Bhubaneswar in 1900 at my instance. The improvement of Oriya language and literature depends to a great extent on you as the Head of the Oriya and Sanskrit Department of the Ravenshaw College."

All Oriya's who distinguished themselves in public life, government service and the like between the years 1908 and 1936, when Orissa Province was created, were the students of Kashinath Das.* No doubt, like Madhusudan, he was one of the pathfinders of Orissa in her darkest hour.

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* He was the sixth Oriya to take the Master's degree in 1907, the first five being Madhusudan Das (1873), Gopal Ballav Das (1885) Adhiram Bhanja (1899) Ram Narayan Misra (1902) and Baikunthanath Pujari (1903).

Late Gopal Chandra Ganguli

Rakhal Chandra Ganguli

The universally respected *Guru* of three generations of Students, Gopal Chandra Ganguli was, for about a quarter of a Century (1904---1928) an institution by himself. He left a deep impression on the history of education in Orissa and played an important part in shaping the character of some youngmen, destined to be makers of modern Orissa.

A pupil of the great Pundit Iswar Chandra Vidyasagar in the Metropolitan Institution, Calcutta, and, thereafter, a favourite of eminent English Professors of Presidency College such as C.H. Tawney and H. M. Percival, Gopal Chandra Ganguli was cut out for a career in the teaching line. He was appointed a lecturer in Engilsh in Krishnanagar College in 1891 and continued, for fifty five years, to be actively associated with some college or other.

The 'boy-Professor', as he was endearingly called by some of his patrons in his early years, proved a brilliant success as a teacher right from the beginning of his career. He had learning, application, presence of mind and eloquence, and a will to succeed. Later in his career, his lectures, particularly in the Post-Graduate classes, were looked upon as models of inspired teaching. He was a recognised authority on Shakespeare and Milton.

Professor Ganguli was more than a teacher to his students and ex-students his 'intellectual sons', to quote the words frequently used by him. He was their friend, philosopher and guide and a loving sharer of their joys and sorrows. By his precepts and example he tried to shape their character. Besides, he welcomed every opportunity to be of some help to them. And they also, in their turn, held him in the highest esteem. Even after he left Cuttack, many of them made it a point to have a '*darshan*' of their master whenever practicable and looked upon the latter's Calcutta residence as a place of pilgrimage. Among his grateful pupils who valued their association with him may be mentioned Godavarish Misra, Bichitrananda Das, Satish Chandra Bose, Sarat Chandra Bose, Satish Chandra Majumdar, Dr. P. K. Parija, S. C. Tripathi, Nilamoni Senapati, Birakishore Roy, Dr. Hare Krushna Mahtab, Dr. Parasuram Misra, Mahesh Chandra Pradhan and Chintamoni Acharya. An eminent and devoted pupil of his, Pundit Nilakantha Das, dedicated to his *Guru*, as a token of gratitude, his book *Pranayini*, being an adaptation of *The Princess*.

The *Satyabadi* group of idealists, led by Pundit Gopabandhu Das, looked forward to Professor Ganguli for light and guidance. Subhas Chandra Bose (later Netaji) as a student of Ravenshaw Collegiate School, looked upon him as his *Guru* and received from him all the encouragement the boy needed in connection with his multifarious activities in the line of social service and spiritual pursuits.

Towards the end of his career at Cuttack, Professor Ganguli came to command a unique position in Orissa. Almost all the members of the Staff of Ravenshaw College were his ex-students, devoted to him ; so also almost all the members of the Government Departments, and of the professions. At the same time, he wrested the respect of the highest European officials, and the feudatory chiefs of Orissa. To know him was to admire him.

Compassion was one of the most outstanding features of Professor Ganguli's character. A man of moderate means, he left his purse-strings open for relief of people suffering from the effects of

flood, famine, fire and epidemics, which were common in Orissa in those days. Besides, he took the initiative in organising Relief Societi s and in enlisting the active co-operation and financial support of men who counted in Orissa and who had personal respect for him.

After retiring from Ravenshaw College in 1928, he was, for some time, a Professor in St. Columba's College, Hazaribagh, and Guardian-Tutor of Shri R. N. Singh Deo, the present Chief Minister of Orissa.

In 1932, he settled down in his residence in Calcutta. In 1942, he founded, with the assistance of some of his friends, the Muralidhar Girls' College at Calcutta with four students. It is now one of the biggest Girls' Colleges in Bengal, having about 2500 girl students and about 50 Professors. Its present President is Charu Chandra Ganguli, son of Gopal Chandra Ganguli.

During the last phase of his long life, this veteran Professor placed his experience at the disposal of educationists of Cuttack and Calcutta who often consulted him in matters relating to education and character building.

Until the age of 87, he maintained his intelect tual fitness and academic interests. He remained a centre of attraction, radiating love and light and was a source of inspiration to other. His soothing, genial smile was infectious. It created an atmosphere of peace and joy. The last two years of his life were dedicated to silent meditation and preparation for the journey hereafter. He loved life and made the best use of every moment of his existence. Notwithstanding physical sufferings and infirmities of age, he never felt dejected. He was never afraid of death. Indeed, throughout his life, he smilingly accepted whateve.r came his way and breathed his last in a cheerful sp rit.

Professor Ganguli dedicated the best part of his active life to the Ravenshaw Ciollege. And his birth centenary happens to concide with the year of the Centenary celebration of that great institution of Orissa.

Reminiscences

S. S. Thorasia, B A. (Mad), B.ED.
(Andhra)
B. L. (Pat.), Bhanjanagar

I am not endowed with any divinely gifted or diligently acquired talent of a poet or writer but the crowded collection of myriad memories of past episodes swell up in my mind today, on this solemn occasion of the Centenary Celebrations of Ravenshaw College.

I was on the rolls of the Law classes attached to Ravenshaw College, Cuttack, during the years 1933 to 35, and was a resident boarder of East Hostel, which constitutes the right wing of the College comprising the magnificent dramatic hall, where the sessions of the Orissa Legislative Assembly used to be held. Advocate Sri Hayagriba Panda and Sri Birolakhan Das were my class-mates and room-mates, while Sri Amar Singh, B.A. (Punj), I. A. S. was my unforgettable immediate neighbour. Decades have rolled by, but I still remember him as I do Cervantes' romantic Knighterrant about whom I read delightfully in my boyhood days. Whiskers had not fully sprouted up on the young faces of my hostel mates, Sri Sraddhakar Supkar, Sri Pabitra Mohan Pradhan, and Sri Rajkishore Roy, who are now shinning luminaries of Orissa in their respective orbits of gyration. Bawa Kartar Singh, Head of the Department of Chemistry, after ceaseless hecklings and herculean efforts, had succeeded in his endeavours, and made his debut as the Warden of our hostel. He was in a state of explosive ecstasy over the panoramic precincts of his palatial quarters newly occupied by him, and was thrilled with ineffable joy with the commodious and comfortable, rent-free rooms and the privileges of light, water and servants free of charge, long denied to him till the beared had grown grey. Sriman Kripanath Misro, M. A. (Lond), fresh from the heart of the British Empire, aglow with aplomb, and with a facile command over the English language with its characteristic phonetic pronunciation so foreign to the educated Oriya, had just assumed charge as the Superintendent of the East Hostel, while the suave and simple, affable and affectionate, kind-hearted and courteous, Dr. Parsuram Misra was our immediate care-taker and was residing amidst us.

I have had the privilege of passing through the portals of many prominent colleges in the south, and hence experienced the glamour and glory of complaisant camaraderie in hostel life, but the stately structure and sombre serenity of Ravenshaw College, heightened by its alluring wings replete with resonant urchins from rural areas have always swayed my soul with a charm and a splendour all their own, rarely to be rivalled elsewhere in the country. The bewitching scenery of the quadrangular expanse inside, so eminently suited to be the locale of many college events, is a thing of beauty and a joy for ever.

But three things in the hostel had always their disturbing inpact on the composure of my mind and imperilled its equanimity throughout my sojourn. The room, the food and the lavatory, in simple nemonics' 'rfl', always suffled my mind. The wide verandahas of the hostel expand the mind and enlarge the vision, but the cellar-type single rooms cripple the outlook as of a condemned convict in cellular confinement. The stereotyped menu of the live-long day was always sickening to me, particularly because I was a strict vegetarian and was accustomed altogether to a different species of food cooked in the southern climes. With Parsuram Babu's generous indulgence and genial connivance, I often cooked my own delicacies

in the living room, as Babu Dharam Dutta Gupta did in a neighbouring room, and never partook of the meals in company in the common dining-hall of the hostel. I was thus almost a significant exception to the two hundred fellows with whom I lived. The lavatory continues to be a ninedays' wonder to me still even to this distant date. No doubt economy of space plays a singificant role in the assortment of rooms and allotment of areas for various other purposes in the general scheme of the structure of a building but in the vastness of space hardly three feet wide allotted to the lavatory speaks only of the narrowness of iconographic skill and engineering talent bestowed by the architect on its diminative design. It was a perennial problem with me and my friends to sit inside it comfortably at dawn and dusk daily, and the diametrical sitting-pose discovered after long deliberations dispelled our discomforts by adjustments in slow degrees. But I cannot but sing hallebejah to that great architect who has designed these cringy cubicles, which are a veritable stigma on the comfort and convenience in the hostel life on either wing of this renowned college.

The resurgence of the amalgamated Orissa province was still in the offing. The second World War was still a quiuquennium ahead and while the requisites of life were cheap and plenty and people were happy with the halcyon days in their homes, social life in Cuttack was drab and dreary, and education and culture were at a low ebb. Foreign qualified Professors in Ravenshaw College were a precious few, but still the hoary institution continued to be the focal centre of light and learning in the country around.

In the ensuing summer of 1934, Cuttack was shocked one morning with the saddening news of the death of Babu Madhusudan Das, the ardent architect of modern Orissa, whose ebullient efforts as a social organiser, and political foreman of vivisected Orissa, for its linguistic, ethnological and administrative amalgamation were about to bear fruit in a couple of years to come. The nation was plunged into the abyss of sorrow, and the vast gathering at his gates in the scorching heat of the sum to have a last look of their deceased hero and to accompany his bier to the burial ground was a glowing tribute to the incomparable yeoman services he had rendered to the country and to his people

Sometime that year there was a special session of the Utkal Sammilani held at the Cuttack Town Hall under the Chairmanship of Babu Modhusudan Panigrahy, a leading lawyer from Berhampur He read his presidential address in English and made out a strong case for the unification of the dismembered Oriya tracts under different administrations, but there was a chorus of condemnation from the audience, who out of their unbounded zeal for their beloved mother tongue disliked the delivery of the speech in English, probably forestalling and heralding the spirit of the times which was to come about more than thirty years thence.

Noble prizeman Dr. Sir C. V. Raman, F. R. S. (Lond) is an outstanding personality of international repute in the domain of Physics. We had had the unique opportunity of seeing him and hearing him talk ex-tempore at the Annual commemoration Day of the college organised under a magnificent shamiana in the college quadrangle, which was attended by the prominent persons of Cuttack and other places.

Many other incidents of lesser significance (too numerous to be told as tales of times bygone) doing my short sojourn in the cloistered closets of the eastern wing of the college in the company of my friends need no recounting today though they fill my mind with sweet memories.

After the summer months of 1935 I toed my usual line and drifted into the doughty ranks of the pleaders profession into which I had been initiated years earlier after peregrinating the corridors of the noblest of professions but the sorriest of trades, and I still countinue casting my net in the air and plucking the plums from the tangled twigs of troubled souls.

A Short History of the Kanika Library

Sri R.K. Das, M.A.
Reader in History

Just as Ravenshaw College is very near and dear to most of the educated Oriyas of the present century so also is Kanika Library. To them it is not only an epitome of modern learning as all good libraries rightly should be, it is also the *sanctum sancto rum* of the goddess of learning herself. Every year waves of freshers have been reaching her shores from the dark and ever green hamlets of our land Utkal. Once her devotees wore a typical Indian dress of a dhoti and a kurta, may be even, a wrap. Now the modern age has brought in the necessary refinements whether a green-horn or a done wears an oriental or an occidental dress. His thirst for learning however is as green and as bright as that of the first batch of students who used the Ravenshaw College Library in the year 1867 A. D.

This is rightly as it should be, because the Ravenshaw College was the only college in a vast hinterland of what was then known as the Orissa Division and the native States of Orissa. It is interesting to note that the college got its present name only in the year 1878. Its library then had no name of its own. When the Ravenshaw College got its present building in 1922 then only a princely donation of Rs.55,000 by the Maharaja Rajendra Narayan Bhanj Deo of Kanika earned for this library its present name, Kanika Library.

The Kanika Library building of 1922 onwards has a spacious area of 9,000 sq. ft. With its big reading hall and the huge stock room it looks like a very attractive modern library in any of the big metropolitan cities of India by tall bookshelves on all sides. But it did not have such a rich beginning. Late Sri Durga Charan Ray, in his voluminous work *Radhanath Jivani*, has mentioned that like most other buildings of those days the first Ravenshaw College library was housed in a thatched building. So it suffered from the then common hazards of fire, and its whole stock was burnt down. But the never-say-die vitality of the resurgent Oriya nation built the Kanika library again book by book, periodical by periodical. There have been great donors in its long and eventful history. One of the very first donors was the Late Maharaja Krushna Chandra Bhanja of Mayurbhanj who, from the records we find, came forward with a munificent gift of Rs.20,000/- in 1878. Of course this donation, strictly speaking, was not ours for the Library only. In its long list of donors Kanika Library must mention the donation of 1684 books on 13th August 1941 by Padma Sri Laxminarayan Sahu, an old student, from his personal collection as also from his institution, " The Servents of India Society-Orissa Branch" . In 1961 the generous donation by the British Council of 1016 volumes, mainly text books must also be cited.

As we look back nostalgically we are surprised to note that the authoritative publication-Directory of Indian Libraries 1938 has not over looked Ravenshaw College library and has fixed the year 1868 as its starting point. In our own records we find that the stock of books and periodicals between 1866 and 1922 was 11,000 only.

1922 stands as a land mark because the present Kanika Library was opened by the then Lt. Governor of Bihar and Orissa. After this date its growth was more rapid. The Late Principal Dr. Bawa Kartar Singh has himself noted in 1935, "The Library is being more and more popular day by day, there are at present 20,178 volumes, which shows a steady increase from 1929-30 when the Vols. numbered 18,165" . In the year 1941 we note that the stock was 26,552.

In the year of independance 1947-48, the stock position was 34,767. But in the post Independence period within the first two decades the stock position virtually doubled being 72,554 in 1967.

The opening of a large number of Post-Graduate Seminars also came with Independence i.e.1947. Previously only the English Seminar was there. Then seminars in Oriya and Sanskrit rightly opened first in 1947. Seminars in other subjects followed. Mathematics 1948, Economics. Botany and Zoology 1949, Psychology 1955.

Of the persons who devoted their heart and soul for the building up of the Kanika Library during the later half-century of its existence we must pay our grateful thanks to Sri Damodar Misra. He was the first Librarian of the present phase of the Kanika Library from 1922 to 1949 when be retired. His successor was Sri B. Acharya and then in 1959 came Sri Nabin Chandra Kar as the Librarian. When he went on deputation to the State Library on January 31, 1970 Sri Krishna Chandra Sarangi took over as the acting Librarian.

Now steps are being taken for the extension of the Kanika Library. The foundation stone of a new building for the Library was laid last year by Dr. Triguna Sen, then the Education Minister of India. The Kanika Library that once appeared to be a gigantic building is now neither in a position to accommodate the books and periodicals which are increasing every day, nor to provide sufficient reading space for the teachers and students without which the very purpose of the library is defeated.

Spotlights On Ravenshaw College

Sachin Dutt, M.A., B.L.
Journalist

Across the sparkling span of a hundred years. the Ravenshaw College shines with a radiance all its own, through a galaxy of the *alumni* who have passed out of its portals in many a sphere of national activity, notably, in the making of new Utkal on all fronts.

If the brick walls could have voice, the century old premises of the *alma mater* would have echoed with stories of how bands of brilliant men and women among Orissa's rising generation were trained up and formative years of their lives were shaped under the creative ideals and inspiration of the masterminds among the teachers of the College.

As a journalist, the present writer looks back and churns up some reminiscent notes of interest from the life stories of a few distinguished persons directly or indirectly connected with this historic, hundred-year old institution.

*

Acharya Jogesh Roy, Vidyanidhi, M. A., the veteran Professor of Science in the Cuttack (Ravenshaw College for long 33 years covering almost the entire period of his career as College teacher (1883-85, 1889-1919) is remembered to this day with high esteem by his old pupils who are alive and by the Orissan intellectuals. A versatile Scholar as much in his own subject as in Sanskrit and Astronomy, Jogesh Chandra was a reputed social worker and benefactor of Orissa in many ways. Acharya Jogesh is well known as the *de facto* discoverer of Orissa's immortal astronomer Chandra Sakhar Samanta, who was then living in an obscure interior in the former Khandpara State, engaged in astronomical studies, experiments and researches. With his keen interest, Jogesh Chandra not only brought the Oriya Astronomer to limelight, when arrangements were made for publication of Chandrasekhar's monumental work " Sidhanata Darpan", a Sanskrit treatise on Hindu astronomy, Jogesh Babu wrote a learned 58-page Introduction to it in English (1897). This publication made the Oriya astronomer a world figure, one among the foremost astronomers of National and International repute.

*

Another veteran, Professor G. C. Ganguly in his Reminiscences of the Ravenshaw College (1904-28) writing about the old College buildings (1904) stated: " The present new building which, I hear, has cost over 13 lacs of rupees is not only the finest college building in the whole Province but finer than several college buildings at Berlin and Cambridge, as our old students have assured me from their personal knowledge. The whole College and the Collegiate School were then accommodated in (1) the present Collegiate School buildings minus the ten rooms on the south added later and (2) the two-storeyed building to the north of the Collegiate School. As the three science departments were in the ground floor of the two-storeyed building, the first and the second year classes were being held in the first floor. The Principal himself occupied a room which was afterwards fittingly converted into a urinal. One of our class-rooms was so ill-ventilated that the teachers who held their classes therein often complained of head-ache, and one of the Science Professors after careful examination pronounced that it had poisonous gas. The worst came to the worst when all on a sudden the roof of a portion of the main building came down and in this extremity the junior School classes had to be removed to a

rented house at the northern end of the College lane. We were thus 'cabined, cribbed and confined' and to Sir Alexander Pedlar, the Director of Public Instruction, who may be said to have given us a "local habitation" we owe the 10 rooms added to the main building and the two-storyed building now occupied by the Training College. My colleagues, in the absence of any house-warming, requested me, presumably because I belong to the priestly class, to take my class first in the new building and their word was law to me. But the Arts Departments, in spite of the ceremony which I performed, were not destined to enjoy this building long. The Science Departments ousted us at last from the new building, although we had been in possession which, they say, is nine points of law. Nor is this to be wondered at because is not this the age of science ? Like the mouse in the fable we came back to the old building and in our very struggle for existence we made shift to remove at first to the Collegiate School and then the Survey School. But there is nemesis every where and the College in its turn was removed to its present building in 1921.



Sir Edward Gait, Lt. Governor of Bihar and Orissa while laying the foundation stone of the new buildings of Ravenshaw College on 11th November, 1919, said *inter alia* that as students would be filling up the expanding premisses of this College, "........it will be a matter for consideration whether time has come to fulfil the desire of the Oriyas to have a separate University of their own". His foresight for such a University in the campus stature of the Ravenshaw College materialised in the establishment of the Utkal University, not at a far distant date, which actually started functioning in a block of the spacious buildings of this College in November, 1943.

"Cuttack has already more students than some of the newer English Universities, and the presidency of Bengal is about to be given its second University at Dacca", Sir Edward further said, "I feel confident, therefore, that I am laying the foundation stone not only of a new College, but of an educational institution which sooner or later will be free to develop on its own lines in accordance with the special requirements of Orissa".



Two decades thereafter, principal H. R. Batheja of Ravenshaw College in recounting the record achievements of the College at the Diamond Jubilee celebration on 18th January, 1936, made the following pregnant observation: "The European has come and gone, the Bengali and the Bihari will soon depart, and the Oriya will come to his own........In the nature of things it must be so, and it is best so, for today's Diamond Jubilee marks the close of an epoch which commenced with the great famine of 70 years ago and the opening of another. After that catastrophe Orissa has, bit by bit, rebuilt its life largely with the help, often outside agency operating mainly through the Ravenshaw College and is now fully prepared to d rop thepilot and take command of the ship. I have no doubt it will be steared wisely and wall. But I am equally sure that the debt which the province owes to others will not be forgotten".



In the early decades of current century there was another veteran and saintly teacher, Beni Madhab Das, who was Professor of Philosophy (1903-06). In addition, he used to take classes in Economics and History too. In spite of his hard, additional work of teaching more than one subject, his salary was a paltry sum of Rs.175/-only.

Subsequently, with a view to improving the deteriorating condition of the Ravenshaw Collegiate School, Mr. Das because of his high efficiency both as a teacher and administrator, was transferred as the Headmaster of the School (1906-11) which he toned up considerably. Beni Babu's has been a hallowed name, remembered to this day with sincere love and respect by his "Old pupils" in Cuttack, some of whom are still living among the leading men and makers of new Orissa. Netaji Subhas Chandra Bose is the most remarkable among them. The worthy teacher's mantle of high idealism had fallen upon the worthy student, and the pilgrimage of this boy from

Cuttack and that in the virile atmosphere of the city of his birth and formative early years.reached its peak in the mid. century when he rose to be the supreme hero of India's fight for liberation.

*

Sir Jadunath Sarkar, the Doyen of Indian historians, was the Professor of History and English literature in the Ravenshaw College (1919-1923) and acting Principal for some time (1920). He was the pioneer in the field of Indian historical researches. A number of his brilliant pupils and scholars gathered around this savant and were benefited by his wise direction in original historical studies. Amongthem was K. R. Qanungo who sat for over a year at the feet of Acharya Jadunath and carried on his valuable researches on the life and works of Sher Shah. His learned thesis won him the Doctorate degree. Subsequently, Professor and Head of the Department of History in Lucknow University, Dr. Qanungo came to Cuttack as a distinguished delegate to the Indian History Congress (1949). He told me this story of his youth and added that Orissa was a sacred soil to the visitors, but he came as an humble "pilgrim" to this place which was doubly holy to him because of his life's triumph under Professor Jadunath at Cuttack in the creative campus of the Ravenshaw College.

About a decade thereafter, I had an occasion of meeting Acharya Jadunath Sarkar when he presided at Calcutta Presidency College Foundation Day Anniversary, 20th January, 1958, and as such, received from me the notable "Percival Mementoes", being a series of important documents letters and writings of the illustrious Professor H. M. Percival, which I had the honour of presenting to the same College (since preserved there). Sir Jadunath was curious to know how with assiduous care and dedicated purpose I had preserved those precious materials of the illustrious Professor who was the most revered "Guru" of hundreds of *alumni* of Presidency College through the long thirty years of his term (1880-1911) men like Dr. Rajendra Prasad, Sir Asutosh Mookerjee, Sir Jadunath himself and others. And he was equally delighted to learn that I was then a working Journalist at Cuttack. "Oh, Cuttack I passed some happy years in the College. It must be prospering as the epitome of all that was good and bright of Orissa," Sir Jadunath said this with a radiance in his face.

A Corner for them – a few of our old boys & girls



Utkalmani Gopabandhu Das



Acharya Harihar Das



Pt. Nilakantha Das



Pt. Godabarish Misra



Dr. H. K. Mahtab



Nityananda Kanungo



Biju Pattanaik



Pabitramohan Pradhan



Retd. Justice R.K. Das



Justice G. K. Misra



Justice S. Acharya



Justice Abhimanyu Mishra



Surendra Nath Dwivedi



Sradhakar Supakar



Dr. Mayadhar Mansinha(centre)
Ratnakar Sarangi
Bhagabati Panigrahi (with specs)



Mrs. Nandini Satpathy



Smt. Sukrit Mohapatra



Bela Mukherjee

OFFICE-BEARERS OF RAVENSHAW COLLEGE UNION—1969-70



Sitting from L to R—Yudhisthira Panda (Asst. Sec.), Prof. G. N. Acharya (Asso.-Advisor), P. K. Pati (Advisor), Dr. D. C. Misra (Principal), Brahmananda Panda (President), Bijoy Mohanty (Secretary), Bidhan Nayak (Vice-President).

Standing from L to R—D. Mohanty (Peon), N. Das (1st. year Rept.), G. Mohanty (3rd. year Rept.), L. Nayak (1st. year Rept.), P. Roy Choudhury (2nd year Rept.), D. Mohanty (5th year Rept.).

Our Lady Students Speak

I

Mrs. B. Misra
Joint Secretary, Child Welfare
Raj Bhavan, Bhubaneswar

My revered father, who is no more, was then the Professor of Philosophy in the Ravenshaw College, Cuttack. Though often misunderstood, he had a heart of gold.

After my passing the Matriculation Examination in the year 1930, I wanted to do my Intermediate in Science. At that time there was no college exclusively for girls for teaching science. These were the times when womens' education was in its infancy. There were then only two Intermediate classes in Arts attached to the Ravenshaw Girls' High School at Cuttack. So I got a chance, much sought after to go outside and read in the Scottish Church College at Calcutta. But my father was furious when this was suggested to him. " What sense is there to leave one's hearth and home and plunge into the wilderness of a big city like Calcutta", he sa'd. " You areye t to know how bad people around in this city and danger lurks at every street-corner", he continued. He then argued in a persuasive tone that as he was there in the Ravenshaw College he could very well look after my welfare, and the college being far away from our home (about 3 miles) a hackney-carriage was already there for our transport on a monthly hire basis. My father was a strong-willed person, and I had to yield to him hardly knowing at that time the deep affection working behind all that he said. Otherwise very liberal in his views he never liked his daughters to be away from home and his protective care.

In the 1st Year class I was the only girl the other 150 being all boys. This was rather disheartening for a young girl like me. The boys never looked up to me as their fellow student and I was considered as something to make fun with. My teachers in the college did their best to protect me from their pranks. I was to stand outside the class-room for my lectures till the professor would arrive and escort me to my seat which was placed always near the teacher's desk. This process was repeated when the class used to be over. Once when I was waiting for my class I found my class mates removing my seat and taking it outside with much eclat and the resultant noise brought our Principal right in our midst. The boys were chastised and fined heavily for their misconduct. There were also other nuisances like some erotic lines written on the black-board or engraved on my desk, but perhaps because I was a bold girl or because my father and cousin were on the college staff, things never went beyond limits. Mischiefs were few and far between. Once, as I recollect, a boy taking advantage of blind left eye of the professor, threw paper balls at me, when the lecture was going on, at regular intervals till he caught my eye. This boy was reading with me in a mixed school at the primary stage. So when the class dispersed I met him on the corridor and challenged him for his misdeed which he categorically denied. This enraged me and he was reported against to the Principal. The Principal sent for the boy and ordered him to come to me and offer apology. The boy did accordingly but with some mental reservation. He was also fined. Sometime later this boy was passing in front of the Ladies' Common Room and he was heard shouting a threat. As I was the only girl sitting in the Common room at that time, I could easily surmise that this threat was aimed a' me.

My college days however were not without a thrill though I lacked the full life and vivacity

of a college student having been left all to myself during college hours. The vast expanse of the college grounds, the massive buildings, the well-maintained green lawns filled somewhat the void in my mind. The moments spent in the Kanika Library were joyful.

I shall ever remember how some of the professors bestowed special attention on me in the Science Laboratory. The venerable Dr. P. Parija would see my sample of crystals first even if other boys would rush to him to get his prior attention. He did this saying " Ladies first " and with an inimitable smile on his face. My Chemistry Professor Dr. B. Prasad would not mind coming down to our house enquiring about my studies and offering help, if required. A few, of course, were orthodox at heart and would not even look at me in the tutorial class and if I asked them any question their note book would land on my desk for my reference. Once my father requested a fairly old Professor to help me in clearing my doubts in Mathematics. He agreed but he said that my father should be present there when he would explain things to me.

I was once about to be fined on account of my non-attendance in English classes. Mr. W. V. Duke, the then Principal, was taking these classes. The Principal's dog, a cocker spaniel, would follow his master to the class room and must sit near me. This dog with a jet black coat was beautiful to look at but he had a stink which I could not stand. I remember the highly interesting lectures of Prof. Batheja on Economics; he would in course of his discourse touch on various topics and as he would say " travel from China to Peru and from Peru to China ".

Now there are about seven hundred girls in this college and they move freely shoulder to shoulder with the boys challenging them in every sphere of college education. They may know that some forty years ago a girl like them entered this college with a throbbing heart as she was the only girl in her class and carried on in spite of many frustrations till she graduated from the college.



II

Bela Mukherjee

It was more than 40 years ago or to state exactly, it was 1929. I had just passed the intermediate in Arts examination from the College Classes attached to the Ravenshaw Girls School, Cuttack. In those days there was no Degree College for girls at Cuttack and one desiring to get higher education had to go to the Bethune College at Calcutta.

For domestic reasons it was not possible for me to leave Cuttack and so at last with trembling heart and great persuasion of my relatives, I had to agree to join the Ravenshaw College. There was another problem. The College was 3 miles off from my residence and rickshaws were unknown in Orissa in those days. A coach and a horse had to be purchased and a Coach man had to be appointed.

I was admitted to the 3rd year Arts and about a month there after Miss Bibasini Mohanty, (who later on retired as the Deputy Director of Womens Education, Orissa) also took her admission. Previous to 1929 no girl student had taken admission in the Arts section of the Ravenshaw College. We were the first batch of two girls in the Arts section. In 1928 one girl student had taken her admission in first year Science.

It was the English lecture class of Prof. Janathan Mohanty that I first attended. As

soon as I entered the class room there was a great commotion among the students but Prof. Mohanty promptly checked then and allotted a separate seat to me near the lecturers table. During the two years of our Degree Course we never entered the class room unless the Professor was there. No questions were put to us and we were so shy that we never asked any question to the professor to clear our doubts. The professor never called out our rolls but marked us present on seeing us by his side. Our special seats were always near the professor's table. We had no friends, we talked to none and during off periods we sat near the librarian Damodar Babu and at times in the quarters of Prof. S. C. Tripathi who later on became the D. P. I. of Orissa.

Every student of the Ravenshaw College knew us and our names but strangly enough we knew no body's name. The present generation of girl students will hardly believe this but truly it was our lot. Years after coming out from the College we came to know that the leading advocates Sri Dinabandhu Sahu, Sri Hemachanra Kanungo. Sri Balabhadra Choudhury, Sri Sada-siva Misra (who is at present the Vice-Chancellor) and a few others who have since retired from Government Service were our class mates.

Prof. Niranjan Neogy, Prof. Artā Ballav Mohanty, Prof. Nirmal Chandra Banerji, Prof. Janathan Mohanty and a few others took keen interest in us. In those days we were like two drops in a vast ocean of boys and this cannot be conceived today when it is difficult to say if the Ravenshaw College is a college for boys or for girls.

My Alma Mater

M. N. Guha, I. A S. (RETD.)

I was a student of this college from 1917 to 1921 when I had to go to Patna college for my M. A. and Law studies, as there was no provision for Post-graduate studies here, then. During my four years of student career here, I came in contact with eminent teachers and distinguished college mates. Among the former, I may mention here only a few, namely, Rai Bahadur Jogesh Chandra Rai Vidyanidhi, Rai Bahadur Gopal Chandra Ganguli, Principal Lambert, Professor Whitlock, Professor Sir Jadunath Sarkar, Professor Atul Chandra Ganguli, Professor Bipin Bihari Roy, Professor Suresh Chandra Bardhan, Professor Nishikanta Sanyal, Professor Ratnakar Pati, Professor Guru Charan Mahanti, Professor Sarada Kanta Ganguli, Professor Narayan Misra, Professor Narayan Mohan De. Prof. P. K. Parija and Prof. S. C. Tripathi. There were many other illustrious teachers too. To all of them we are very much indebted in multifarious ways. Among college mates it is noteworthy that many of them in later life made indelible marks in differents walks of life. Chief among them are Dr. Harekrishna Mahtab, Sri Nabakrishna Choudhury, Sri Renupada Mukherji, Sri Abhaypada Mukherji, Sri Harihar Mohapatra, Sri Bamdev Misra and so many others.

How sweet are our memories of our college life! We had a very close and intimate contact with almost all of them. I can never forget the unstinted love and kindness our Professors had for us. We were knit together as one whole, students and teachers. It was not only in the world of books that we came together but also in play fields and other cultural functions there was perfect harmony. Pleasure and sorrow were always shared between the teachers and the taught.

Once a small plant at birth, Ravenshaw College has now assumed gigantic proportions of a huge, banyan tree the fruits of which, being scattered hither and thither by birds, are giving birth to other healthy plants and trees also in so many other places. The huge tree has weathered many a storm during the last century. Sure it will grow more and more and live gloriously for many more centuries to come, catering culturally and spiritually to the sacred land of Jagannath in Utkal Bhumi in Cuttack city. I can easily foresee that Ravenshaw College will soon be a Residential cum-Examining University with the present college Campus at Cuttack as Headquarters. We are proud of the galaxy of the very erudite Teachers that the college has at the present day. They are worthy descendants of their worthy predecessors and will be shedding permanent lustre on the academic world in Orissa by their Researcih and other activities with the co-operation of their beloved students. It has always been my hobby and pleasure to watch the careers of Ravenshaw College students who have been of late fairing so remarkably well in all spheres of life.

In conclusion, I appeal with all humility to all concerned including my juvenile friends among the teachers and the taught to contribute their mite for the further uplift of our sacred Alma Mater. Let all of us dedicate ourselves to the sacred ideal of being worthy sons of our worthy Mother. Our college is already in the map of India as the Union Minister of Education and the Vice-President of Indian Union are kindly inaugurating our Centenary functions. Very soon, we shall have to provide a berth for her in the International field of Education by supreme effort, co-operation and sacrifice. May our efforts be crowned with success by the grace of the Almighty.

May the following lines of Tennyson's In Memoriam inspire us :

Let knowledge grow from more to more,
But more of reverence in us dwell.
That mind and soul according dwell
Make one music as before.

Education in Orissa before the Establishment of Ravenshaw College

Dr. Gopal Chandra Misra, M.A., D. LITT.
Reader in Oriya

It is necessary to take stock of the conditions prevailing in Orissa in the first part of the nineteenth century for a fuller understanding of the background amidst which the present Ravenshaw College emerged from an English School at Puri, started in the year 1835. When the British occupied Orissa in 1803 the conditions then as described were: " Scarcely a single real Oriya receives a salary more than Rs. 10 per mensem but several are naturalised Bengalis or Muslims. I always give a preference to Oriyas but at this moment I scarcely know a single Oriya possessing qualifications to fit him for being a common Muharir."

Inspector, Dr. E. Rore, writing on the state of General Education in Orissa commented that there were village Pathasalas or Sanskrit Tole and Sanskrit was being taught in those institutions by local Pandits. These village teachers, most of whom were drawn from families devoted to the teaching profession for years together, had no training and as Inspector Mr. Martin reported these teachers belonged to particular castes. The Education Department perhaps realising the importance of imparting education through the trained teachers, established in Cuttack town the Normal School in the year 1863 whose only purpose was to train up Vernacular teachers and Pandits who may be called upon to take up teaching work in Mufassil Schools.

It is in 1813 that the newly founded Company Government formulated their new educational policy which provided the grant of one lakh for the spread of general education in the country including the improvement of local language and literature and study and expansion of scientific subjects. Again to expedite, regulate and improve the tone of general education in the country the Company Government formed a General Committee on Public Instruction on July 31, 1823 when the Baptist Missionaries working in Orissa started " Cuttack English Charity School " (October 1823). As Mr. Andrew Sterling described, the first native School was srarted at Cuttack in May 1822.

The establishment and Superintendence of these schools formed a very useful employment for the Missions, preparing the way for the propagation of the Gospel and the cultivation of their own abilities for its promulgation. In the report for 1828 the Missionaries at Cuttack mentioned that there were seven Schools in the populous city of Cuttack consisting of 233 pupils. In the annual report of the Society for 1828 Mr. Lacey stated that the English charity school continued under the care of the Missionaries at Cuttack. Thus establishment of more schools compilation and publication of text books, including grammar and dictionaries, starting of printing press and publication of journals engaged the attention of the Missionaries. The then Commissioner of Orissa, Mr.G. Stockwel wrote to the authorities of the Fort William College of Calcutta in 1831 that the introduction of education on a modern pattern in Orissa was an immediate need as the demand among the members of the public had seemingly increased. The Ruling Chiefs in particular needed some education in the interest of British Administration. The education of the increasing body of young boys and girls became gradually a matter of anxiety as nothing could be more distressing for any Government than their backwardness.

The year 1835 is indeed an important date in the history of English education in Orissa because it witnessed the establishment of the first English School at Puri with 25 students and one teacher, all the expenses being managed by contributions from the local residents of Puri. In the year 1835 (June) the Commissioner of Orissa informed the authorities at Calcutta that he had locally collected subscriptions for the purpose of opening one English School at Puri,. Although the effort made very slow progress, on the advice of the Bengal Education Committee, one Ganga Narayan Bose was appointed as a teacher of this School (November 10th, 1835) and he is reported to have left Puri on grounds of health about one year after. Mr. W. S. R. Davis, Mr. Henry Walpole, and Mr. A.A. Obrien are reported to have worked in this school but the conditions during the years that followed were so discouraging that the Committee of management considered the propriety of closing the school and opening one at Cuttack, the chief town of Orissa where the English subscription School established earlier had been already closed. In 1839-40 there were 90 students studying in Oriya section and 40 in Sanskrit section. Peculiarly enough at this time there was wide interest expressed by the inhabitants of Balasore town for giving English education to their children and this sentiment was equally shared by the people of Cuttack town. But the hands of the education committee were tied up owing to paucity of funds. Therefore the Committee decided to divert the grant and open one school at Cuttack. Consequently on the 1st of January 1841 Cuttack English School was started after its transfer from Puri and was placed under the direct management of the Government and from this small school emerged the nucleus of the present Ravenshaw College. At the time of its transfer from Puri its full strength was 86 students (9 Christians, 7 Mahmedans, 70 Hindoos) while next year the figures were 71, 81, 120 respectively and the staff consisted of 4 members only including Mr. W. Yates, the first Headmaster and Babu Raghabananda, previously Pandit of Puri School. The School was temporarily held in a rented house (rent being Rs. 25 per month). The School house was situated between the Sudder city and the Cantonments. It was a thatched Bungalow built with unburnt bricks and was pretty well-constructed for ventilation. There were two central rooms 4 side rooms, and 2 bath rooms. The avarage attendance for several years was about 62 only.

The Commissioner of Orissa then Mr. Henry Ricketes strongly recommended to the authorities for sanction of more money for the educational undertakings in Orissa, particularly in Cuttack Mr. Ricketes frankly admitted that Orissa did not receive the attention of the authorities and its educational growth was neglected. This was before the year 1840. This fact is amply proved by the meagre grant of Rs. 160 or Rs.136 out of the one lakh rupees sanctioned by the Company for the Education Budget of the Country. After 1842 the educational affairs and responsibilities of Bengal province was entrusted to the hands of the newly set up Council of education and in pursuance of this decision eight vernacular schools one each at Khurda, Puri, Balasore, Remuna, Kendrapara, Mahanga, Hariharpur and Bhadrak were proposed to be opened in Orissa.

The lack of a good building of its own was gradually felt and therefore round about 1843-44, a new school house was constructed at a total expense of Rs. 2000 half of which came from educational fund and the other half was raised by local subscriptions. This building was on the site which the present Ravenshaw Collegiate School occupies. In the educational reports it has been recorded : "It is a good and substantial building, well ventilated, in a central situation consisting of 4 rooms 36′×22′ each and 2 other rooms 22′×22′ each about 18ft high, flat roofed with a thatched varandah all round 11ft. wide. It is about 1½ miles from of the Europeans houses and is in the large compound in which the Collector's and Magistrate's Cutcheries are situated." The number of students attending this School during the first few years was 86, 71, 120, 108, 70, 85, 89 and 97. The names of successful students and scholarship holders from this institution are as follows :—

Nabil Chandra Sarangi (1844 Junior scholarship, 1845) Sreeram Mukherjee (Senior Scholarship (1845) (Perhaps he joined the Hogooly College on this scholarship) Mrutunjaya De, Madhusudan

Chakrabarty, Jogenmohan Roy, Radhika Prasan De, Dinnath Sarkar (1847-48) (Junior Scholarship).

In the teaching staff of the school, Headmaster E. Fail, Kalimohan Ghosal, Rudreswar Panda, Mr. J. T. Kupar, Pandit Biswambar Vidya Bhusan and Nabean Ch. Sarangi served at different times. Shri Sarangi and Shri Biswambar Vidyabhusan have been described by the future historians and educationists as practical workers. It was their incessant search for the realisation of their dreams that primers, Grammars, arithmetic and books of varied interest were profusely produced. A batch of young writers-*cum*-teachers had thrown off the shackles of age-long tradition and set their hearts on producing books to meet the ever-growing need of school-going boys and readers.

Of the three schools, namely, Puri School of 1835, Cuttack School of 1841 and Balasore High School of 1853 the last one was established after continued public agitation. The District Magistrate of Balasore and the Commissioner of Orissa then recommended to the authorities at Calcutta for their immediate sanction for a School and not simply sleep over the repeated demand and petitions of the residents of Balasore town. Both of these officials while recommending the representation of Balasore people had drawn a comparison between the rapid educational advancement leading to the establishment of a large number of schools in Bengal and the comparatively bemoaning backwardness of Orissa in the matter. It appeared they made pointed references to the indifference of Bangal Govt. towards Orissa in the sphere of educational development and the replies of Bengal Govt. to their recommendations were far from encouraging. But the temporary phase of gloom and disappointment did not last long for in the month of Oct. 1853 only the orders of Govt. for establishmnet of Schools including one at Puri and Balasore were passed and by the year 1854 and 1855, the number of the directly managed schools was about 15 including 3 dist. Schools 8 Vernacular Schools, 1 School each at Kangula, Pok Tung and Purunago (Angul).

With the construction of its own building and expansion of teaching staff the School registered noticeable progress both in the number of pupils attending it and also in performance and efficiency. An educational survey shows in most cases the parents hesitated to send their children to school because of their inability to pay the school fees and one will be surprised to know the rate of school fees then fixed to be paid by the student. It varied from a quarter rupee to one rupee and a half according to the supposed means of the parents which again was determined by the Headmaster, but this system of discriminatory rate of fees was abolished before long and in the year 1854 a uniform rate of school fees of one rupee a month was adopted.

In 1854 the number of students of Cuttack School was 135 of which 107 in the Hindi 17 Christians, 11 Mahamedans and professionally they were 19 from land-holder class 15 from merchant class 80 from Govt. employees and 21 private persons. During this period schools were opened one after another in large-sized village areas like Banki (1853). Talmul (1855) Balram Prasad (1857) Joda (1857) Subarnapur (1858), Khurda, Tangi, Banpur, Bengunia, Bhubaneswar, Janala and Munda Muhan.

In 1857 Babu Jodunath Mukherjee was appointed Headmaster of the Cuttack School. The School building being considered unsafe, the committee hired a bungalow at the rate of Rs.20/- a month for temporarily locating the School. But the new building also proved unsuitable. It was also small, dark and too insecure and, the committee therefore removed books, maps etc. to the adjoining Collector's Office. In 1858 a scheme for providing the boys with recreation was drafted and resolve upon. Bats and Balls were ordered from Calcutta but there were unfortunately losses in transit from Calcutta. The year 1859 is a memorable one in the history of the School as his Honour the lieutenant Governor visited it. This year a good terrestrial globe was obtained from London and a microscope was purchased which attracted boys in large numbers. A set of wickets and balls was handed over to the boys who used them with great care. Additions to the library were also made this time and a plot of ground was laid out as a garden. The remark of the Inspector of Schools speaks clearly of the position of the schools in the whole province "One of the most advanced and best

conducted in the Division. Next year one finds, that both in the number of the staff and the students there was an increase, the number of students rising to 137 and the staff consisted of 7 members teaching 7 classes besides one Pandit for teaching Oriya. The rise in the number of students was due to the reduction of fee from Re.1/- to Re.0.50 paise a month in lower classes but in the higher classes the fee was enhanced. In the year 1859 five boys out of 6 passed the Matriculation. Hereafter the number of students on the rolls increased from year to year till it was doubled but again the number decreased for some years. For some years the results were also not satisfactory. The difficult period in the life of the school slowly passed by as the distrust of the public regarding the spread of English Education which lurked in the public mind disappeared.

In 1858-59 in the Division of Orissa the number of schools rose to 30, out of which 25 were vernacular schools and 18 were directly managed by Government and 7 were privately managed. The distribution of these Government Schools was as follows—

2 Zilla Schools, Sabamlpur Anglo Vernacular School, Banki 2, Angul 8, Kendrapara-1, Mahasinghpur, Puri Zilla 6, Balasore, Zilla-2 and by 1963-64 this number still increased. That Orissa was being neglected in the sphere of expansion of general education agitated the minds of most liberal hearted British Officers posted to Orissa and the correspondences of Commissioner Mv. Cock Burn right from the year 1856 with the authorities of Bengal bears ample evidences to the fact. Mv. Cock Burn even strongly argued for the Government creating one post of Inspector of Schools separately for the Orissa Division; it was he who first suggested to establish one Normal School for the training of village teachers as there existed no machinery to train up prospective teachers.

In 1863 Babu Jadunath Mukherjee, Headmaster of the School, was transferred and he was succeeded by Babu Pyarimohan Banerjee. During this year Cuttack Normal School was founded and it was in this year that the local committee urged the importance of establishing a college at Cuttack as the need was keenly felt. Even scholars securing scholarships for further study were most reluctant to join a college in Calcutta far away from their home. Approximately about this time the Inspector of Schools wrote to the Government pointing out the difficulties faced by the students of Orissa in joining a college in a distant place like Calcutta. There were all justifications for the establishment of college classes and Mv. Barton' the Secretary of the Cuttack School Education Committee, recommended opening of college classes first on an experimental basis. There was no dearth of students and there were clear evidences of an awakening among the members of the public for adopting English education. The great famine that overtook Orissa during the years 1965-66 shook its very foundation and the back bone of Orissa was almost shattered. The horrors of the calamity are simply indescribable, loss of lives, break up moral and social set up on the arresting of all sorts of development in the province for years to come. The Campbell Commission set up by Parliament of England to enquire into the causes of this devastating calamity among others observed". The whole province is Geographically isolated to an excessive degree. At this day the Eropcpean Officer who can not obtain a special steamer must find his way into Orissa slowly and tediously, as ancient officers may have travelled in the days of Asoka and the post takes several days between Calcutta and Cuttack. The people of Orissa are also separate and have a distinct character and a language peculiar to themselves. Their features are on the whole good and both features and language indicate that they are to a great degree Aryan in race and the higher classes have had much less education, it may almost be said no education in fact they are altogether more, Boeotian. They have a certain intelligence of their own and are thought to be less skilled in fraud and some respects more retable.

The School in common with other institutions, suffered from the effects of the famine and other calamities and diseases prevalent then, and to compensate the heavy and irreparable loss of lives and property and partly to dispel the educational backwardness from which Orissa was

proverbially suffering that the Government arrived at the momentous decision of opening college classes in Orissa. Accordingly 2 years after the great famine before even the funeral fires got cold, in the month of February, 1867 the D. P. I. wrote to the Government for opening one High School at Cuttack (Reference Utkal Dipika 23/3/1867) and after a good deal of deliberations Government accorded permission and thus Cuttack Zilla School was named as Cuttack High School on Monday the 20th January, 1968. Classes were started with 4 students.

Education in Orissa a Hundred Years Ago

Sri Radhanath Rath, M. L. A.
Editor, 'The Samaj'

One hundred years back, soon after the great famine of 1866-67, when the Ravenshaw College was first established by the indefatigable efforts of the then Commissioner of Orissa Division, Mr. T. E. Ravenshaw, the devastation that had been caused to that part of the country was unimaginable. The Famine Commission appointed by the British Government with Mr. George Campbell as Chairman and Messrs. W. E. Morton and H. L. Dampier as Members after elaborate enquiry submitted their Report in 1867 to the British Government in which they stated about the calamity the people of Orissa suffered on account of the famine in the following words:

"Mr. Ravenshaw's reports of November 1st and November 6th had admitted and described the extent of the unhappy calamity in the fullest and the frankest manner. We feel quite sure that he had sought to extenuate nothing whatever. The result of his reports and those of the officers subordinate to him is undoubtedly to show that no accounts of the extent and severity of the famine generally (we do not speak of particular assertions regarding particular facts which have been disputed) have been, we might almost say can be, exaggerated, and the private and official accounts are thus placed completely in accord. Under these circumstances, acting, as we have said, in a quasi-judicial manner, we have thought that neither was it possible to ascertain the exact extent of the mortality, nor could the most effective enquiry on the subject be made by us, and we have rather abstained from burdening the statements taken by us with terrible details of a suffering which nothing can now recall.

"The extent of the mortality never will be ascertained with any accuracy. Mr. Ravenshaw, in his Report of November 1st, estimates it at not less than one-fourth of the population of the province. In the supplemental report of November, 6th, he shows that in the sub-division of Kendraparah, one-fourth of the people are estimated to have died before 1st August, and the mortality consequent on emaciation and want having continued for several months subsequent to that date, and having been, in the part of the country alluded to, very considerably aggravated by floods, he indicates a more excessive proportion in particular parts. The Lieutenant Governor has recently estimated the mortality at one-fifth of the population, but we are not informed of the grounds of that estimate, nor can we attempt to say which is nearest to the truth. The police have made some rough returns by counting houses lately, and now, occupied, but they can be little relied on. We can only say that the mortality has been without doubt enormous. Perhaps some of those who have witnessed the most horrible scenes may be inclined to take a more gloomy view of the destruction that will be borne out when the survivors have settled down again in quiet and comfort".

Mr. T.E. Ravenshaw succeeded Mr. Shore as the Commissioner in July, 1865. He was the Superintendent of the Orissa Gurjat Mahal comprising 19 Orissa native states. Mr. Ravenshaw's failure to deal with the famine situation in time was very adversely commented upon by the Commission no doubt; but the sincerity of purpose and his genuine sympathy for depressed people in their intense suffering was also recognised. As a token of that human sympathy Mr. Ravenshaw wanted to do same positive and permanent good to the people of Orissa by introducing and intensifying the spread of modern education. The first English School

known as Ravenshaw Collegiate School was the result of his initial efforts and later on the establishment and developmentof the Ravenshaw College was due to him. The results of modern education were first published in 1871. The following extract from an official report on education would indicate as to how higher education in Orissa began :

EDUCATION

Examinations :

F. A. Examination

Gopimohon Sen was the only student from Orissa who passed the F.A. Examination.

Entrance Examination

15 out of 18 Oriya students who appeared in the Entrance Examination of the year 1870 came out successful. Of them 8 belonged to Cuttack, 3 to Puri and 4 to Balasore. Only one student from Puri was placed in the first division, 10 students were placed in second division and the rest were in the third division.

Names of the successful students :

F. A. Examination

Gopimohon Sen III Division Cuttack High school

Entrance Examination

Jayakrushna Das	I Division	Puri School
Abdul Sobhan	II Division	Cuttack School
Parikshit Mohanty		
Brajendranath Ghosh		
Darpanarayan Das		
Tarakanath Bose		
Pyarimohon Acharya		,,
Dwarikanath Ghose		Balasore School
Sudarsan Das		
Hariprasad Das		
Hrudayanath Palit	III Divn.	Cuttack School
Gazanfar Hussain		,,
Raghunath Ghose	III Division	Balasore School
Madhusudan Mukherji		Puri School

Instruction of law :

Shri Rajakrishna Mukherji, who was second teacher and law instructor of the Cuttack High School was transferred to Berhampur.

The Government of India were pleased to grant Rs.100/- per month to the law instructor of Cuttack High School.

Cuttack School Committee:

Francis Grabes was appointed as member of the Cuttack School Committee.

Sanskrit Education :

Shri Gobinda Chandra Mohapatra, Deputy Inspector of Schools, Puri district founded a Chatuspathi (Sanskrit tol) at Damodarpur Sasan near Puri.

As regards the Orissa States, the following official note of an important officer of the Bengal Govt. written in 1891 would give an idea as to how miserable was the condition in Orissa States with regard to education and how efforts were made to establish temporary schools and Middle Vernacular Schools and the progress they had made :

"I now turn to the most important subject of education, on the diffusion of which alone depends the material prosperity of the country. The Census papers disclose that there are 345 schools of all kinds with 1,438 scholars studying at them in the 19 Gurjat mehals. Taking therefore the entire area and population of the country into account, it will be found that in a population of 1,000 only one boy is reading in the school, or that one school exists in every 46·9 square miles. It should be a subject of enquiry here what sort of education the 1,438 scholars receive in the above institutions and whether it is capable of improving their position in life and elevating them from their degraded condition.

" Of the 345 schools 21 are regularly organized schools and the rest indigenous village

Patshalas which deserve no particular mention here. The 21 schools noted above are distributed as follows :

Name of Gurjat	Schools	Attendance
Banki	2	100 pupils
Angul	6	167 ,,
Dhenkanal	10	324 ,,
Athgarh	1	42 ,,
Kand Mehal	1	25 ,,
Keonjhar	1	30 ,,
	Total	687 pupils.

Five schools only, 2 in Banki, 1 in Dhenkanal, 1 in Angul and 1 in Athgur, teach up to the Vernacular Scholarship standard; while the remaining 16 are returned as inefficient and below the average mark. The Maharajah of Dhenkanal has established 8 new patshalas on an improved method in his State. The condition of the indigenous village patshalas thinly scattered over the country calls forth no remarks, as they are the most inefficient and mismanaged of all the existing educational institutions in this part of the coutry.

" A remarkable move, " says Mr. Ravenshaw, the Superintendent, " in relation to education has been made among the wild tribes of the Khond hills. These people have submitted of their own wish, and of their own motion to a tax on grogshops, the proceeds of which are devoted to establishment of schools. The tax has been realised without difficulty, and a number of schools have been established. The school houses have been built and maintained by the people themselves. "

" This is no doubt a singular instance unprecedented in the annals of India of a people submitting themselves of their own wish and their own motion to a tax for the purpose 'of educating their children. The readers should know that the people alluded to above are not civilised or even half-civilized. They are the most illiterate and barbarous people in the world, who roam fearless over the forests with an axe and cudgel in their hand, who though subject to British Government, do not pay any revenues to them, and who deprived of all the pleasures and advantages of a polished life, shut themselves up in close hamlets in the midst of forests surrounded by lofty hills, leading their life in a state of semi-nudity, and caring two straws about education. The idea of such 'a remarkable move' among them is quite irreconcilable, and seems perfectly inconsistent with human nature. It can hardly therefore be imagined why a people who have not the power of appreciating the benefits of education should come forward at all so liberally to foster its cause ? If such a 'move' had been set on foot in any civilized society, it is doubtful whether it could find men to make a good face upon.

" One may pertinently remark why the district of Cuttack so adjacent to the Tributary States with an area one-fifth that of the latter contains six times or more the number of schools ? The reason is obvious, and needs no further elucidation. In Cuttack, the existence of such a large number of schools and patshalas is owing to the support they receive from Government and the liberal and enlightened public in general, whereas the case is different in the Gurjat Mehals. For here, except in Banki and Angul, the two recently acquired British possessions, the interference of the British Government is little or none. The Rajahs, being uneducated themselves, do care little for the spread of education among their ryots, while the people in general, pinched by extreme poverty, attend only to their pastoral or agricultural pursuits, having either no time to devote to their intellectual culture, or no inclination to enage themselves in such an apparent unproductive work.

" Even in Angul and Banki, the two Government estates, where the schools are supported entirely at the cost of Government and where books and writing materials are distributed gratis to the students, the people show little eagerness to send in their boys to schools for instruction. They do so simply through fear of Tehsildars there.

" A further insight into the workings of these schools will bring many more things respecting the state of education there into light. In a school

for instance, which numbers 40 or 50 pupils, you will scarcely find more than 10 or 12 in attendance. In the States which are under direct control of the Rajas, the state of things is much worse. It is true that the superintendent during his annual tour through these states always impresses on the Rajahs the importance of education, and the necessity of opening schools in their territories. But this idea which for a moment is awakened in their mind completely vanishes as soon as the Superintendent leaves their territories.

'Any well-intentioned and tolerably civilized Government,' says John Stuart Mill, 'may think without presumption that it does or ought to possess a degree of cultivation above the average of the community which it rules, and that it should therefore be capable of offering better education and better instruction to the people.' When the Government of the Tributary Mehals rests virtually in the hands of the Rajahs, it is necessary that they should possess a degree of refinement and culture superior to those of the people whom they are to govern. But seldom is such the case to be observed. With the exception of two or three, almost all the Rajahs are illiterate and devoid of that mental culture which can place them above the level of their uneducated ryots. Their knowledge in most cases does not go beyond reading, writing and casting accounts. Experience has shown that education filtrates downwards from the higher classes to the masses. So long therefore as the upper class which represents the Rajahs in the Gurjats remains uneducated, all attempts at the diffusion of knowledge among the people will prove premature and fruitless. The mere establishment of Schools here and there without adopting any definite means for imparting sound education will in my humble opinion never prove effectual in raising the people in the scale of nations.

" Looking at the ingnorance and mental inactivity of the Gurjat Rajahs and their unfitness for work, in the accomplishment of which some higher intellectual faculties are required to be brought into play, the Maharajah of Vizianagram, so well known for his munificience and large-hearted sympathy, had proposed some three years ago to open a college at Cuttack for the education of these chiefs, and the richest Zemindars of Orissa who may have objection to attend the existing Government Schools. He wrote to the officials here on the subject, and asked their cooperation. His Agent came from Madras with money and in structions to start the college at once. A bungalow was hired at Cuttack at a monthly rent of Rs.100, and the necessary furniture and books for a library were purchased. The Maharajah was ready to subscribe any amount for the maintenance of his proposed College on an efficient footing. In fact, every thing was ripe to carry the plan into execution; which all on a sudden fell through perhaps for want of that cordial cooperation on the part of the local authorities which was deemed so essential in an undertaking like this. And the Maharajah, it is believed, had to suffer a loss of noless than 2,000 rupees on this account.

" At a durbar lately held at Cuttack, Sir Richard Temple exhorted the Gurjat Rajahs and Chiefs of establish schools and educate their ryots. The Superintendent also has been trying from a long time past to induce them to open schools in their States. But of what avail will mere asking about establishing new Schools be, when they themselves are left in a state of profound ignorance? First create a sense of duty in them by liberal education, and then ask them to promote the interests and welfare of their ryots, this is the only means by which the material improvement of the States can be effected.

" The actual state of education can best be tested not by the increase in the number of schools. or the pupils studying at them, but the number of letters posted, and the " increased use of the post office by the public." If we are to judge by this standard, it will be evident that the Orissa Tributary States remain far behind the regulation districts in this respect. With the exception of Angul, Banki and Khond Mehal, the three British estates, post offices are not to be seen anywhere else in this vast country. Even the above mentioned post offices in the British Estates are seldom made use of by the people. They are mainly established for the transmission of official letters alone. The average number of private letters, not to say of newspapers, posted from and received at, each of these three post offices, does not, I blieve, exceed 150 in a year. "

The constitution of Orissa as a separate Province in 1936 provided the urge and incentive for the establishment of the Utkal University in 1943 and the three other successive Universities established at Bhubaneswar, Berhampur and Sambalpur with as many as 76 Colleges both technical and general under affiliation affords a very encouraging picture of Orissa's educational development, especially of higher education. It is, therefore, now high time that the Ravenshaw College, which is the premier and oldest college of the State, should be constituted into a residential University.

Ravenshaw College : A Joint Family

B. C. Das

In July 1922, a young boy of fourteen timidly approached the counter of the Ravenshaw College office, which was manned by the redoubtable Dhwajadhari Babu and wanted to pay his fees for admission to the then first Year Science Class. From above his specs which were hanging precariously almost at the tip of his nose, Dhwajadhari Babu cast his glance at the boy and then looked squarely at his face with a determined effort to place him. The boy had become most nervous by this time and his efforts to hide his feelings were no match against the much experienced Head Clerk. Does your father know the change you have made in the form by replacing the word 'Arts' by 'Science' ?, was the curt question he asked. This unnerved the boy all the more, but he was determined not to yield and brazen-facedly answered with the single word 'yes', not remembering that the name of the father was boldly written in the form and not knowing that Dhwajadhari Babu had unfortunately met him a couple of days back. The urban areas in Orissa were not developed then and even the town of Cuttack was no exception. Though Ravenshaw College had moved from its old nest in the buildings new occupied by R.C. School into the extensive campus at " Chakar padia " and the impressive buildings, but one year back, the number of inmates had not increased. Everybody knew every body else. There was not a face among the students, which was not known to more than half the teachers; and non-escaped the scrutinising eyes of Dhwajadhari Babu and his two able assistants, not even the new-comers.

Dhwajadhari Babu had by now assessed the situation that the boy wanted to go for science in spite of his father's wish and considering his tender age, decided to discuss the matter once again with the father, before taking any action. For in such small matters neither the Principal nor the senior teachers came into the picture and the Principal was supposed to be unapproachable by at least the newcomers. "Come to-morrow for your admission " was the enigmatic verdict given by Dhwajadhari Babu and little could the boy know that the incident will be promptly referred to his father.

Science was avoided by many of the good students, for they and even their parents erroneously believed that a degree in Science would not be of much help in getting the prize-job of the twenties, namely the post of a Deputy Collector. Most of the students who were placed in the first division—about 30 in the Orissa Division of the then province of Bihar and Orissa—joined the faculty of Arts. Naturally teachers in Science resented the idea and whenever there was an opportunity to persuade a good student to take up Science, they did not hesitate. Some teachers came to know of this incident and tried to exercise their influence over the parents of the boy, but without success. And Dhwajadhari Babu after due consultation with father dominated the scene and the boy was admitted to the Arts class in spite of his intense desire to take up Science. Dhwajadhari Babu was certain that he had rendered excellent service to the student and his father.

The number of students then in the Ravenshaw College was about four hundred and there were about thirty teachers so that the student teacher ratio was about 14·1. The prevailing atmosphere was such that the teachers knew every student in his class and some of them very intimately.

The relationship between teachers and students, students and the office, Principal and the teachers, was comparable with what obtains in a big joint family. They were so close to each other, so much

concerned with each others affairs and so much involved, that the ties survived the efflux of time and long after the student had left the institution, the feeling of nearness persisted.

This was not confined to the students, the teachers and the administration. The class IV servants were no exception too. One remembers with pleasure, the activities of Bhagirathi the athletic peon of R. College for about forth years. In the field, he was more than a peon. His verdict on the inflation of a football, the weight of cricket bat or the elasticity of a hockey ball was acceptable to all. He was the coach in cricket, hockey and football, Students used to respect him as much as they respected the formidable P. T. I. The teachers quite a number of whom joined the students in strenuous games had great regard for Bhagirathi, for his promptness, punctuality and expertise in several games. It was Bhagirathi who virtually selected the students who would represent the College in competitive matches. And if R. College lost a game, nobody was so much grieved as Bhagarathi. On the other hand, if the College won a trophy Bhagarathi, who incidentally was also an expert in fireworks, would pull out of his Pandoroi's box, quite a number of ball-crakers and rockets, to celebrate the occasion. Students and teachers, naturally had great appreciation for him and reciprocally he adored the teachers and students who excelled in games.

The Hero of My Time

Harihar Rath, M.A. (ENGLISH)
Keonjhar College

Ravenshaw College, the Premier Educational Institution of Orissa, has time and again, the unique privilege of having as its Principals men of great calibre. They are all memorable in their own ways and each one has contributed his mite to the building of that great 'Ravenshavian Tradition' of which all of us who happened to be its students have had our humble share.

I shall be particularly talking about one who had our imagination seized and our admiration stirred, not because he was a very great administrator combining strategy with tactics, nor because he was that rare combination in his person, of-administrative ability with academic pre-occupations. He was, to my mind, great in an extraordinarily un-common way. And who else but he, the Late Golak Behari Bannerjee, had that rare sort of capacity for getting relaxed in his fearlessness and individualism. More than any other Principal he alone was able to create around him in a convincing way a whole legend of whims and caprices, and that was perhaps the secret of his popularity among the students. As such, he carried in him, not the feeble absent-minded meekness of the College don, but the ample audacity of a Roman Conqueror.

My experience of him goes back to 1950 when I was a *mere* under-graduate. I use the word 'mere,' because I know that in a vast place like Ravenshaw College which seemed to over-power me, I, with my meagre talents, would never compel attention either by my pedagogic interests or by my dabbling in college politics. I appeared before him for the first time in a very humble capacity, that is, as a *mere* undergraduate seeking admission into one of the hostels. Principal Bannerjee was there sitting in all the pomp and circumstance of Office, looking more like the effigy of a crusader than the Principal of a great College. His taut face, high-bridged nose, arched eye-brows, all made him the terror that he was; he seemed either to make or mar you in one stroke of justice. I was first of all met with a blunt 'No,' for he had his queer way of selecting boarders, concentrating more on a student's genuine need than on his academic distinctions as a claim to it. I still remember the kind of weakness that I felt in the knees in his presence, his gaze slowly burning into my skin, and his words slowly entering my bones as it were. The greatest dare-devil in my days carried away this impression even when he had just a casual contact with him. He was certainly not a man to be tampered with. And essentially kind in nature, he took that painful posture, mainly as an administrative manoeuvre.

'The moving finger, having writ, passed on,' without any second thoughts, for he had self-trust which, to quote Emerson, is the essence of all heroism. This self-trust had also lent him a certain amount of insolence which assumed a legendary character in course of his regime. In this age of 'moral decomposition,' I remember with satisfaction and a sense of glory, too, how during a period of students' unrest in the 'fifties, Principal Bannerjee had the cheek to turn out of his office a very important member of the Legislative Assembly of Orissa, just because the honourable Member crossed the bounds of civility in trying to interfere with the administrative affairs of the college. Principal Baneerjee was the monarch of all that he surveyed, and he was out to scotch with evident self-indulgence any hasty interference from whatsoever quarters it might come, and more so when it used to come from the Government itself.

When the hour approached nine in the morning, he would arrive at the College rolling in

a high-powered, though out-moded, car looking more like a successful Bank-Manager wearing well-creased trousers, a tie just so and a pair of well-shined shoes. He never entered his office in the ordinary sense of the term, and if I remember it correct, burst into it like a whirligig creating a sudden impact on the whole situation. The whisper about his presence would then go round, and the most daring ragamuffin of my days would think twice before having a fag in the college corridor or plucking a flower off the plants in the college Garden or trampling on its well-mown green velvety grass. He had never served a notice to this effect, but we had our sixth sense to tell us that he would take serious exception to activities of this description in a college compus. Such was the electrifying nature of his personality! He was a man who, in manner and mien, in word and deed, was an autocrat.

Principal Banerjee, like all good Principals, had a tremendous liking for teaching, not because it gave him an opportunity for a direct communion with the students and thereby a guarantee for exercising greater control over them, but because it was inherent in him, something that wanted to spring out of him in gay abandon for positive expresion. My friends told me that he taught Physics as though it were Poetry, and did not merely lecture but often passed pronouncements. This was indeed an achievement by itself, and should be considered a pointer to those who teach science subjects.

Principal Bannerjee had the faculty to distinguish the design from the details, the tremendous from the trivial. If it was a flashy idea, he cut it short, but if some one came up with something brilliant to offer he always supported it, and even risked his office to get it materialised.

This was the hero of my time, the magnificent yesterday, prudent and bold enough to see both the difficulties and advantages of any given enterprise, trying to diminish the former and making the latter preponderate.

Dr. Golak Bihari Bannerjee was Principal of Ravenshaw College from 1949 till 1955 when he died in harness,

Reminiscences of my Alma Mater

S. N. Mohanty
Assistant Engineer
Bhubaneswar

It is almost more than a decade ago that I bade adieu to my beloved Alma Mater. But every time I go along College road, a sensation overtakes my thoughts. Immediately my memory leaps into life and recreates the colourful, crowded days of the past. It is indeed a thrilling experience to roam through that rhapsodic past enjoying the bliss of those unforgettable days.

I remember still vividly the first day when I stepped into the premises of the great college with much inquisitiveness and a joyful heart but nevertheless with a sense of vague fear creeping into a corner of my mind when I saw the vast crowd before me....vast for me as I had just come out of the limited sphere of a school. But I had already accumulated some amount of self-confidence within me which went a long way in shaping my future days in the college. I was thankful to God because my dreams of studying in the best institution of my State had been fulfilled. This dream I had nourished in my mind right from my school days and every time, I used to come across the great building during my visit to the city with my parents, I would be looking eagerly towards the building and simultaneously praying to God to move the clock fast so that I would enter this great institution.

The long cherished dream was duly fulfilled. Being incidentally a scholarship holder of my district in the Matriculation examination, I had no difficulty in being admitted into the college and into the hostel too. So I started my sojourn in a five-seated room first in the West Hostel and then shifted in second year to a single seated room.

As I think of those days in hostel, it seems all very funny. In my wing I was always the first man to occupy a water tap for my bath since there was invariably a long queue for that. Then another funny thing was the rush for lunch. For going to the dining place (there was no hall at that time) we did not have to see our watch. It was indicated by the first rattling sound of a pair of wooden sandals coming down the stairs. And that was the first signal. There would be numerous sounds following that and all would be seen hurrying for taking lunch. The unfortunate ones had to wait. The more it was delayed, the worse it was for us since there would be little time left for preparing to attend classes and more unclean would be the dining tables. It is better not to speak of food. What more could one expect with Rs. 30 per month for meal charges. Saturday night was of course pleasant for us in the mess since we got " PURRIES " and meat. In those evenings boys used to wait for half an hour earlier at the dining place. These are all very trivial things, but seem very funny as I recall those incidents now. Things must have improved by now but we were used to this sort of life which was enjoyable in its own way.

Attending lecture classes was also a competition for us in the initial stage. We would be running to get a better seat in the front row in the lecture theatre.

There were numerous such incidents which may not all be described here, but I have treasured those in my memory with utmost care and affection.

I had the opportunity of taking part in social work during that short period of two years. In 1955 when there was an unprecedented flood and Dalaighai breached, the opportunity came. I, with some of my hostel-mates and a Professor

had to walk many miles right from the very early morning till mid-day without bath or food. We did do some thing which was a consolation for the flood-affected villagers. We helped them in putting sand bags to prevent on rush of water at some vital spots where there was fear of breach. That was really an interesting time since we all worked in a team spirit, and nobody could feel the strain of it.

There was a grave time also which we did encounter at the time of the great S.R.C. strike when we were asked to be inside our rooms in the hostel The tenseness of the time is still vivid in my mind.

As far as practicable I attended all the conferences and meetings in my college and hostel though I was not an active participant. The very idea of being present in those meetings and conferences was stimulating to me and I never missed the opportunity. Those illuminating lectures of Shri Mihir Sen on " Challenge of the Channel," of Dr. S. C. Dash on his experience in Berlin and of Dr. D. C. Mishra and Mrs. P. N. Das on their experiences in America and of Shri Hiren Mukherjee on some political topic are still vivid in my memory. There were of course many other persons from here and abroad who talked on various interesting topics and frequently documentary films on scientific and educational topics were shown which I rarely did miss.

I had the opportunity of having a glance at our late Prime Minister Jawaharlal Nehru just before our college on the highway when he was passing in an open jeep. I tenderly touched his hands while standing on the road very close to his jeep where he stood with his hypnotic smile. That was really a sesational experience for me.

Apart from this, I had multifarious experiences during excursions , picnics with friends, sports, Annual College days, elections, winter festivals, annual hostel days and encounters with our respected professors in general lectures and tutorials, I fondly preserve all those affectionate moments and pray for the well being of my beloved Alma-Mater. I am proud to have been associated with the best institution of my state though for a short time. The memory of those colourful experiences will be preserved in the innermost chamber of my brain for years to come.

An Ex-Student's Hope

Lokanath Saha, B.A. (HONS)
Puri

Ravenshaw College as a premier educational institution of the State has played a crucial role in the sphere of education. There was a time when it was the only citadel of higher learning, disseminating and diffusing the light of knowledge throughout Orissa. First under the auspices of Calcutta University and subsequently under Patna University, and Utkal University its outstanding performances in the various examinations, have placed it among the leading institutions of India. Eminent scholars of high repute have served as professors in the different faculties of this institution. Harold J. Laski has rightly observed that a University teacher is the University. The statement has a basic truth, it implies that the greatness of a University or a College rests on the greatness of its academicians.

At present, when this glorious institution is going to celebrate its Centenary, some thoughts automatically come to the minds of those who either had the opportunity to read in this College or have been associated in any capacity with the institution. The dwindling glory of the Alma Mater has cast a shadow of gloom on their minds. The influx of all sorts of students, the braindrain of the eminent teachers, and the cheap popularisation of education are some of the vital reasons that have reduced the importance of this esteemed institution. The Government in general and the one-time students of this College in particular (many of whom are now placed in high pedestals of power and position) should give proper thought to the problem of resuscitation of its lost glory thereby making it one of the best educational centres of India.

The Kothari Commission, in order to bring about a renovation and almost a revolution in the sphere of education, has envisaged the strengthening of "Centres of advanced study and the setting up of a small number of major Universities which would aim to achieve highest International standard". As a matter of fact, the proliferation of the post-graduate departments and their low-quality products have made a mockery of post-graduate study; that needs to be highly qualitative and specially research-oriented. To fulfil this noble aim of the Commission, the Central Government, and the State Governments as well, should make a thorough survey and find out the ways and means for the establishment of such centres without any delay. The dedicated scholars should get proper scope and extensive facilities to carry on their studies and research in such institutions irrespective of their caste, sex, and community. Provincialism and parochialism should in no way be a bar to the entrance of any person into those sacred portals of education. The implementation of this scheme will help to strengthen national integration, the crying need of the day.

With a view to realising this objective, the Government of Orissa and the educationists of the State should launch an all-out effort to convert this premier institution into such a high Centre of Learning for which it possesses all the qualities and necessary ingredients. The only thing lacking is initiative, drive and finance. By persuading the University Grants Commission, the Government of Orissa can get necessary financial help and expertise for this purpose. During his last visit to Orissa to address the convocation of the Utkal University, the Chairman of the University Grants Commission Dr. D. S. Kothari showed his keenness to render necessary financial assistance to the Government of Orissa for the

development of education in the State. Without being guided by feelings of local patriotism and in the larger interest of the State, the Government should take immediate steps to convert Ravenshaw College into such a dignified University of International repute. We, the ex-students of this institution, appeal to the good sense of all concerned and urge upon them to co-operate with the Government of Orissa in its endeavour to bring this idea to a state of fruition.

Our Duty to Our Brethren

Bamdev Misra
Retired A. D. M.

One-fourth of the people of Orissa consists of Adivasis, who form the majority of the population in Koraput, Phulbani, Kalahandi, Bolangir, Sundergarh, Keonjhar and Mayurbhanj Districts. Traditionally accustomed to shifting cultivation and not to permanent occupation and ownership over particular plots of land, they are accustomed to settle their own differences by their own people's courts and are very shy of other more 'civilised' influence coming from beyond their hills. Their social system allows for respect for women as well as for divorce with financial penalty imposed on second and subsequent husbands to act as a brake on too frequent divorces. Due to increasing penetration of civilisation into their citadels, over the last one hundred years, the Adivasis find it now-a-days very difficult to find land for cultivation . The wind of 'progress' has made the Adivasis in many areas taste rice, cast votes and attend meetings.

As the Adivasis do not have much occupational mobility, it is necessary to find land for them for settling them permanently. Some land has been found in some areas by implementing the Agency Regulations which makes transfer of land from Adivasis to non-Adivasis without Government permission illegal. More is needed to be done in this connection. It is necessary to find sufficient credit facilities for the Adivasis by cooperative societies. It is also necessary to make suitable arrangements for purchasing articles produced by Adivasis by forest marketing societies and similar bodies.

The 'Ashram' Schools opened for the Adivasis have yielded no useful result. These should be abolished and the usual types of schools should be opened in Adivasi areas with boarding arrangements and the State must bear the major share, if not the entire cost, of such education up to the High School stage.

Family Planning units and services have not penetrated to this neglected one-fourth of Orissans as much as to the other 'civilised' three-fourth. A special drive must be made in this direction.

Special and effective priority must be ensured in services for the Adivasis by a sincere and humanitarian approach.

From the socio-economic, political as well as humanitarian point of view, much more emphasis should be given to this problem than what has been given till now either in this State or in the country. We have to integrate the Adivasis in our national life as useful and equal partners. No matter how many steel plants, ports, railway lines, hydro-electric projects or colleges we build, Orissa will never be called a prosperous State, as long as one-fourth of Orissans live in sub-human level.

I shall be happy if Ravenshaw College as the premier educational institution in the State starts the subject of Anthropology for intensive and extensive study of the problem, of the Adivasi brothers. Other departments in the faculty of social science should also turn their attention to these problems. Let education be an instrument for ameliorating the condition of these neglected brothers.

The Ravenshavians

Dr. Prafulla Kumar Pati
Professor of English
Ravenshaw College

This Centenary Souvenir commemorates a great and historic event. In its pages some old boys wander down the memory lanes and reminisce over their 'salad days' in Ravenshaw College, some pay their tributes to the great sons of the college and its distinguished ex-teachers, and others record the splendid growth of the college from its humble beginning to its present state.

Because I am one of them, my thoughts turn today to the average Ravenshavians whom you can see in all parts of Orissa and also beyond the borders of the state. Most of them have perhaps not achieved the glory of greatness and have been singing their 'humble' lays' in modest stations of life. But they are important: it is through them that Ravenshaw College has brought about a cultural renaissance in Orissa, and its name has spread to all parts of India. Like lighted candles, they have taken sparks from this Promethean flame to distant places.

I cannot definitely say, but I think that out of every three persons who have gone to college in Orissa one is a Ravenshavian. You see these Ravenshavians everywhere. You jostle with them in the Assembly and the Secretariat ; in Government offices and businees firms; in all schools and colleges; and among lawyers, doctors, and engineers.

You can know the Ravenshavians as soon as you see them. Ravenshaw College leaves a distinct mark on all who pass out from it. It processes the mind, tunes the heart, and refines the taste of each of its students, so when you see him later, from his very demeanour and talk, you can say, " Here is a Ravenshavian" .

The attitude of all students to Ravenshaw College can be indicated by a constant, rising curve. He comes here from a school or a small college and at first the big buildings fill him with awe. He gets lost in the vast crowd. He feels like Alice in the Wonderland. Then he slowly gets used to the environment. The ice begins to thaw and then completely melt. The faces of students and teachers become familiar to him. He gets over his homesickness and becomes a member of the large family of Ravenshavians. A friend of mine narrated to me an interesting anecdote. After joining the college his son used to come home every week-end. Then he would not come home even during holidays and would invent all sorts of excuses for spending the holidays in the college. When the parents charged him with having greater affection for the college than for the family, the boy replied, " Father, I am only following your foot steps. You used to do the same" . The father, an old Ravenshavian, had to keep quiet.

Each Ravenshavian loves the college as a son or a daughter loves his or her mother. In a conventional sense, every school or college where you study is your *alma mater*, but Ravenshaw College becomes the *alma mater* to its students in a real sense. There are, for instance, some who have read both in Ravenshaw College and in some other colleges too, but you will invariably find that they remember Ravenshaw college with greater affection than the other Colleges. They are more proud to call themselves Ravenshavians than anything else. Indeed, the term " Ravenshavian" is a wonderful coinage; very few colleges in India, not to speak of any college in Orissa has anything parallel to it.

Ravenshaw College plays the role of the mother wonderfully well. She has equal love for all her children. The relationship of each student to the college is unique and personal. The good students remember the class rooms and the

library; the athletes the college field, the actors, its dramatic performances; the debaters, the Physics Lecture Theatre and the open-air theatre and so on. Those who have no special interests remember the verandahs and corridors where they perhaps spent many many hours in idle but pleasant gossiping.

They say Ravenshaw College is a big college; indeed, it is. And it is an advantage. Here a student lives in the midst of a large number of fellow-students and teachers belonging to different faculties, and ideas come floating to him from all directions. But those who say that since it is a big college, here there is no personal relationship, are wrong. Each student finds here a small group of intimate friends and some teachers who take interest in him as a person. I have never seen any student feeling lost or isolated.

The old boys of Ravenshaw College are a nostalgic lot. Whenever some of them get together they at once start talking about their days in the college. "O, good old Ravenshaw," they exclaim. Their eyes get dreamy, and they fall into reveries. It is not that they liked everything here. But, as wise Ravenshavians, they know that in an institution, as in life, everything cannot be perfect and to your absolute satisfaction. Their attitude is "Ravenshaw, with all thy faults we love thee".

Today is a happy day. Some old boys are in our midst to take part in the Centenary Celebrations. The mother with her new children welcomes them with open arms. Others have not been able to come, but they are celebrating the event in their hearts and hearths. At this moment a fanciful thought comes to my mind. What about those old Ravenshavians who have passed away and whom we so lovingly remember today ? I am sure, they too must be celebrating this event somewhere in the heavens for no Ravenshavian can remain indifferent when this big event is taking place.

What is the hope of all Ravenshavians, old and new, today ? They hope that Ravenshaw College will rise to greater heights: it will soon become an autonomous college and then a residential University. I am sure, their dream will be fulfilled and this college will continue to be a major centre of teaching and research, an institution of all-India importance.

Sir J. N. Sarkar, A Great Scholar

Krishna Kumar Sarkhel
Lecturer in Physics
Ravenshaw College

Sir Jadunath Sarkar, started his career as a lecturer in English in 1893 at Ripon College, Calcutta, and later on, he served in Vidyasagar College from 1896 to 1898. He joined in Presidency College, Calcutta, and he was transferred to Patna College, Patna, in Bihar. Then Bengal, Bihar and Orissa were under one Presidency.

Sir Jadunath Sarkar was transferred to Ravenshaw College and served here from 1919 July up to 1923 August. During his stay, he was teaching English and later on History. He was officiating Principal in Ravenshaw College in 1920. From here, he got impetus to write the history of the Marathas, looking into the Maratha remains scattered all over Orissa. He had to read and acquire mastery over the language like Marathi, Portuguese, Persian and other languages so that he might gain access into historical records. He began writing his books " Bihar and Orissa during the Decline of Moghul Empire". Later, he studied Marathi History and the life of Shivaji and wrote 15 volumes on that subject.

His books on Shivaji came out under the title "The Greatest Constructive Genius among the Hindus ". He went to Bombay, visited several places in the Western Ghats to ascertain the truths regarding Shivaji's achievements through plates, inscriptions and writings. He ruled out the grotesque stories told by the Muslim and British historians on Shivaji. Thus he found out the truths of history by applying scientific method to historical research.

Here we see Sri Sarkar as a true historian when he wrote about Shivaji, "There cannot be higher destiny for a man than to be the maker of a nation, that was exactly the achievement of Shivaji."

He went to Delhi, Agra, Rajputana, Malwa, other places of historical interest. He wrote on the history of Aurangzeb Vol. I to Vol. 5, and " Fall of Moghul Empire " Vol. 1 to Vol.3.

In 1923, he became honorary member of Royal Asiatic Society of Great Britain; he received Sir James Campbell Gold Medal. In 1929 he was knighted by the British Government for his service to the nation and became Sir Jadunath Sarkar.

Throughout his career he was a scholar of high calibre. In 1889 he came to Calcutta and studied in Presidency College and he secured honoursin History and then in English; and then he could secure a scholarship for Rupees sixty in those days. He appeared in English and stood first in the First Class. He secured 95 marks in Essay paper and the then examiner Mr. R. James remarked, "The candidate deserves still higher marks ".

In his early life Sir Jadunath got inspiration to read history from his father who provided him with books on the life of Napolean, Garibaldi, history of Europe, Greeks and Romans, etc. These books impressed him so much that he became inculcated with the spirit of objectivity and truthfulness as a historian.

In his college days he was fascinated by the English prose style of Sri Nagendranath Ghosh who was then Principal of Metropolitan School and the Editor of "The Indian Nations ". Sri Nagendranath Ghosh, was then known to be a wizard

for his style of writing in those days. Sri Sarkar, from his college days, closely followed and practised writing in English under the influence of " Sri Ghosh and finally acquired his masterly style in writing English.

Sri Sarkar's uncommon style in English, later on when he wrote his books, brought him to limelight. Sir Jadunath Sarkar's achievements are now rare, and he has not yet been replaced by any other historian. His groundworks in history, specially on Shivaji, Aurangzeb, Maratha and Moghul history placed him in the forefront among the world historians and put him as an unchallenged historian in the 20th century.

He died at the age of 88 on the 19th May, 1958, at his Calcutta residence.

To My Alma Mater

Pabitra Mohan Nayak
Department of English
Ravenshaw College

Ravenshaw, my dear, dear alma mater,
Magnificent monument of unageing intellect,
You have grown full century old.

I was a part of you once
In my indolent adolescence
As I am now
In my wistful youth.

Ravenshaw, you are old.
The peeling plasters of your new building,
The rent roof, the cracking corridors,
And the venerable old teachers
Show your age.

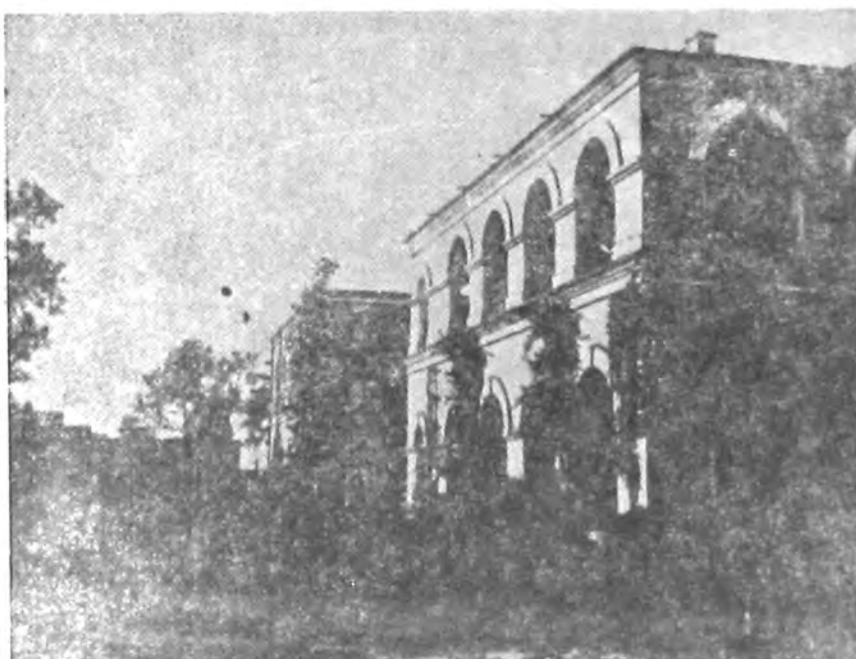
Ravenshaw, you are young
The theatre halls fill in
With youthful faces
And the staff rooms, with teachers new
The library bursts with books.

Flowers bloom
Bees hum.
Blades of grass glisten in the summer sun

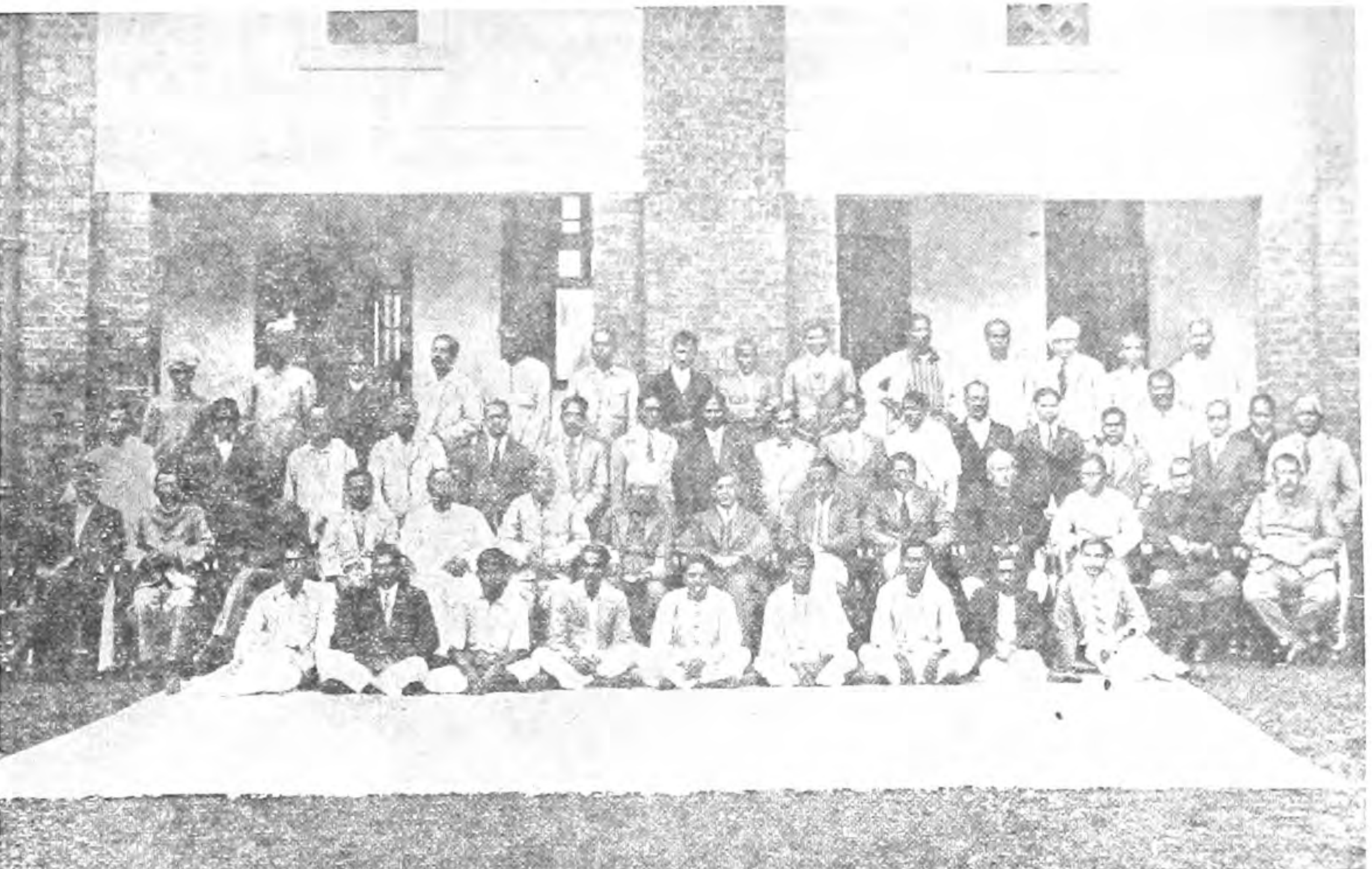
Ravenshaw, you remain, ageing and ageless,
Centenarian Ravenshaw,
I offer you
My loving adoration.

———

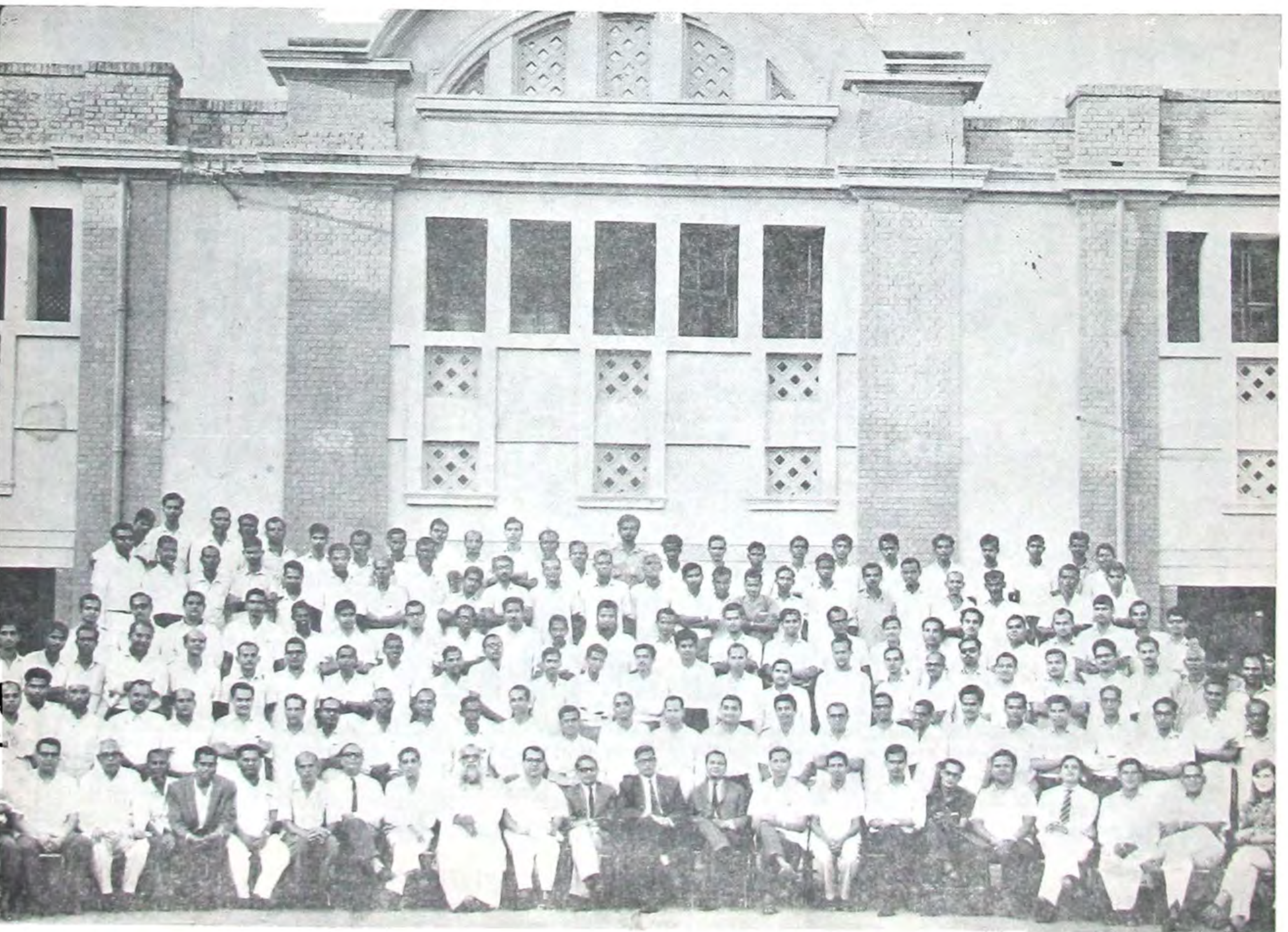
OLD COLLEGE BUILDING



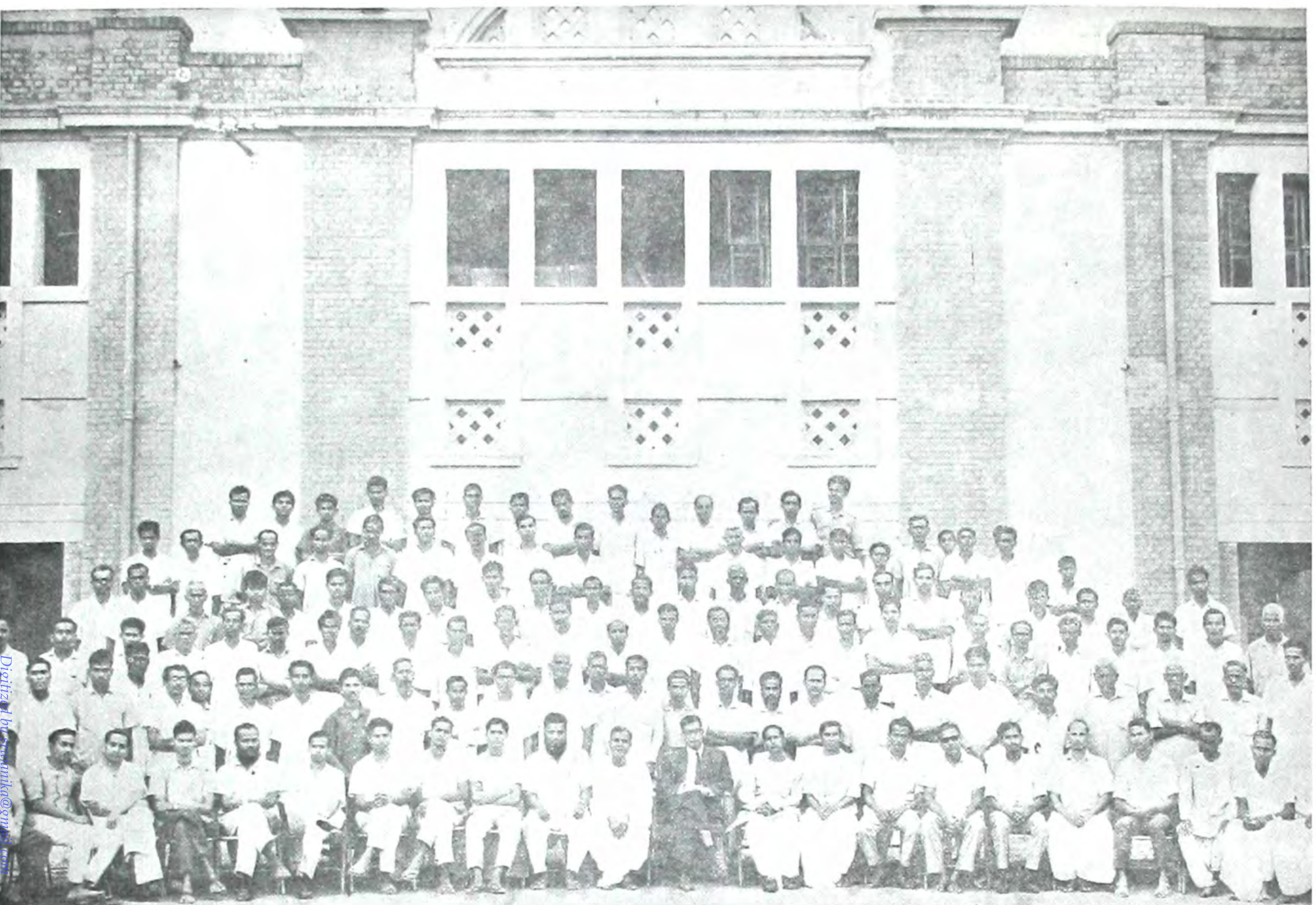
OLD COLLEGE STAFF



TEACHING STAFF, RAVENSHAW COLLEGE—1970



MINISTERIAL STAFF, RAVENSHAW COLLEGE—1970



ରେଭେନ୍‌ସା କଲେଜରୁ ବିଦାୟ

ସ୍ୱର୍ଗତ ଉତ୍କଳମଣି ଗୋପବନ୍ଧୁ ଦାସ

ସତେ ଆଜ ଜନନ ! ଏ ଅଧମ ତନୟ
ସଂସାର ଘଟନା-ବଳେ
ଭାସି ଶୋକ-ଦୁଃଖ ଜଳେ
ଛାଡ଼ିଲା ତୁମର ସ୍ନେହଅଙ୍କ ମଧୁମୟ
ନିଃସହାୟେ ଲୋଡ଼େ ଏବେ ସଂସାର ଆଶ୍ରୟ ।

ସଂସାର-ବିଷମ ସ୍ଥାନ
ନାହିଁ ଜ୍ଞାନ, ନାହିଁ ଧ୍ୟାନ,
ଅଜ୍ଞାନେ ସକଳେ ଏଥି ସତତ ଚଞ୍ଚଳ,
ତୋ କୋଳ ସମାନ ନାହିଁ ଶାନ୍ତିମୟ ସ୍ଥଳ

କେତେ ଦିବ୍ୟ ଭାବରାଶି
ମୋ ହୃଦ ତରଙ୍ଗେ ଭାସି
ଯାଉଥିଲା ଥିଲି ଯେବେ ତୋର କୋଳେ ଖେଳେ,
ସେ ସବୁ ରହିବଟିକ ଏବେ ଉବସେଲେ ।

ତୋ ମନୋହର ଉଦ୍ୟାନେ
ନିକାଞ୍ଚନେ ଏକ ଧ୍ୟାନେ
ଚନ୍ଦ୍ରାଲୋକେ ବିହରିଣ ପୁଷ୍ପ-ବନ୍ଧୁ ମେଳେ,
ଦେଖିଛି ଅପୂର୍ବ କେତେ ଚନ୍ଦ ବେଳେ ବେଳେ

ହେଲେ ଏ ଯେ ନର ଦେହ
ଥିଲେ କରିଥାନ୍ତେ ସ୍ନେହ
ସ୍ୱପ୍ନେ ଦିନେ ଦେଖି ନାହିଁ ତାଙ୍କ ସୁଧାମୁଖ
ଆଜନମକାଳୁ ମୋର ଶର ସଖା ଦୁଃଖ ।

କନ୍ତୁ ମୋ ମନ-ନୟନ
କର ମାତ ଉନ୍ମୀଳନ
ଚଖାଇଛ ମୋତେ ଯେଉଁ ସାମାନ୍ୟ ଅମୃତ,
ଆମରଣ ତହିଁ ଯୋଗେ ହେବ କୃତକୃତ୍ୟ ।

ଥିଲେ ଯହିଁ ତହିଁ ମାତ
ଅଜ୍ଞାତ କି ଅବା ଖ୍ୟାତ
ଜାଗ୍ରତ ଥିବ ମୋ ମନେ ତୁମ୍ଭ କଥା ନିତ,
ହୁଏ ଯେତେ ବର୍ଷୀୟାନ୍
ଥିବ ତୁମ୍ଭ ପଦେ ଧ୍ୟାନ
ତୁମ୍ଭ ହିତେ ଜନନୀ ଗୋ ଲଭିବଇଁ ପ୍ରୀତ ।

ପୂର୍ବେ ଉଇଁ ଦିବାକର
କ୍ରମେ ଉଠେ ଯେତେ ଦୂର
ବଢ଼ଇ ମମତା ତେତେ ଶୈଶବ ସଦନେ ।
ଅସ୍ତାଚଳ ଶିର ଦେଶେ
ପରବେଶି ଦିବା ଶେଷେ
ପରଶେ ସ୍ଥବିର କରେ ପୂର୍ବାଶା ଚରଣେ ।

ଶିଖାଇଛ ଯେଉଁ ଶିକ୍ଷା
ଦେଇଅଛ ଯେଉଁ ଦୀକ୍ଷା
ନିରନ୍ତର ପ୍ରତିଫଳୁ ତାହା ମୋ ଜୀବନେ,
ଏହି ଭିକ୍ଷା ଅକିଞ୍ଚନ କରେ ଶ୍ରୀଚରଣେ ।

(ଅବକାଶ ଚନ୍ତା)

ପ୍ରତ୍ୟୁଷର ପ୍ରଥମ କିରଣ

ଶ୍ରୀ ହରେକୃଷ୍ଣ ମହତାବ

ଯେଣେ ଚାହିଁ ତେଣେ କଙ୍କାଳରାଶି । ଦୁଇ ତିନିଟି କଙ୍କାଳ ନ ଡେଇଁଲେ ଏକ ସ୍ଥାନରୁ ଅନ୍ୟ ସ୍ଥାନକୁ ଯିବା କଷ୍ଟକର । ଆଜ ଯାହାକୁ କହୁଛନ୍ତି ଛତରବଜାର ସେଠି ଛତର ବନ୍ଦ ହୋଇ ନାହିଁ । ଆଜ ଯେଉଁଠି ମେଡ଼ିକାଲ କଲେଜର ବିଶାଳ ପ୍ରାସାଦମାନ ଗଢ଼ି ଉଠୁଛି ସେତେବେଳେ ସେଠି ଗୁଳଘର କେତୋଟି ଥାଏ ହଇଜାରୋଗୀଙ୍କ ରହିବାପାଇଁ । ସେଠି ଶହ ଶହ ରୋଗୀ ପଡ଼ିଛନ୍ତି । ସେମାନଙ୍କୁ ଅନେଇବା ପାଇଁ ଲୋକ ବି ନାହାନ୍ତି । ସେତେବେଳକାର ସ୍ୱାସ୍ଥ୍ୟ ବିଭାଗର ଏକ ମାତ୍ର କାମ ଥାଏ ହାଡ଼ିମାନଙ୍କୁ ଲଗାଇ ଶବସବୁକୁ ଗୋଟାଇ ଗୋଟିଏ ଜାଗାରେ ଜମା କରିବା । ସେତେବେଳେ ଶବ ହୋଇ କେହି ନଥାନ୍ତି । ହାଡ଼ ଦେହରୁ ମାଂସଯାକ ଶିଆଳ ଶାଗୁଣା ଶେଷକରି ଦେଇଥାଆନ୍ତି । କେବଳ କଙ୍କାଳର ଭୀଷଣ ଦୃଶ୍ୟ ରହିଥାଏ । ସାହିକୁ ସାହି ଗାଁକୁ ଗାଁ ମରଣରୁ ବର୍ତ୍ତି ଯାଇଥିବା ତଥାକଥିତ ମାନ୍ୟଗଣ୍ୟ ଲୋକେ ନ୍ୟାୟ ନିଷ୍ପତ୍ତିରେ ବ୍ୟସ୍ତ ଛତରଖିଆମାନଙ୍କୁ ଜାତିରୁ ବାସନ୍ଦ କରିବାପାଇଁ ମହାନଦୀ ଆରପାରିରେ ଗାଁକୁ ଗାଁ ଖ୍ରୀଷ୍ଟିୟାନ ପାଦ୍ରୀମାନଙ୍କ ସ୍ନେହ ସହାନୁଭୂତି କୋଳକୁ ଚାଲିଗଲେଣି ବୋଲି ଖବର । କେତେକ ବା ମୁସଲମାନ ହୋଇଗଲେଣି ବୋଲି ସମ୍ବାଦ । ତଥାପି ଅନେକ ନିରୁପାୟ ହୋଇ ଜାତିବାସନ୍ଦକୁ ମୁଣ୍ଡପାତି ମାନି ନେଉଥାନ୍ତି । ଶେଷରେ ସେତେବେଳକୁ 'ଛତରଖିଆ' ବୋଲି ଏକ ନୂଆ ଜାତି ସୃଷ୍ଟି ହୋଇ ସାରିଥିଲା ।

ଶହେ ବର୍ଷ ପରେ ଆଜି ସେ ଭୀଷଣ ଦୃଶ୍ୟ କଳ୍ପନା କଲେ ଦେହ ଶିହରି ଉଠେ । ମୁଷ୍ଟିମେୟ ଲୋକ, ସଂଖ୍ୟାରେ ଦଶ ପନ୍ଦରରୁ ବେଶୀ ନୁହେଁ । ଗ୍ରେଗାଟପକନ ପିଛ ଲାଲ-ବାଗରେ ରହୁଥିବା କମିଶନର ଅଫିସକୁ ମଝିରେ ମଝିରେ ଶାସନ ସମ୍ବନ୍ଧରେ ଲୋକମତ ଜ୍ଞାପନ କରିବାକୁ ଯିବାଆସିବା କରୁଥାନ୍ତି । ସେତେବେଳେ ଓଡ଼ିଶାର ସବୁ ଗଡ଼ଜାତ ରାଜାମାନଙ୍କର ଖଣ୍ଡେ ଘର ପ୍ରଶସ୍ତ କଳାମଣ୍ଡପ ଭିତରେ କଟକରେ ଥାଏ, କାରଣ ସେତେବେଳେ ଓଡ଼ିଶାର କମିଶନର ଗଡ଼-ଜାତମାନର ସୁପରିଣ୍ଟେଣ୍ଡେଣ୍ଟ ଥାଆନ୍ତି । ଗଡ଼ଜାତ ରାଜାମାନେ ପରବର୍ତ୍ତୀକାଳର ଜମିଦାର ମାତ୍ର ହୋଇ ସେତେବେଳେ ଥିଲେ । ମୟୂରଭଞ୍ଜ ପରି ଗଡ଼ଜାତର ରାଜା ତାଙ୍କର ରାଜସ୍ୱ ବାଲେଶ୍ୱର ଟ୍ରେଜେରୀରେ ଦାଖଲ କରୁଥାଆନ୍ତି । ଓଡ଼ିଶା କହିଲେ ସେତେବେଳେ ବାଲେଶ୍ୱର, କଟକ ଓ ପୁରୀ ଏହି ତିନୋଟି ଜିଲ୍ଲା ଓ ଚବିଶଟି ଗଡ଼-ଜାତ । ଆଜି ଯେଉଁଠି ସ୍ୱରାଜ୍ୟାଶ୍ରମର ଘର, ସେଠି ସେ ସମୟରେ ଜଣେ ବିହାରୀ ମୁସଲମାନ ଘୋଡ଼ାବେପାରୀଙ୍କ ଘୋଡ଼ାବେପାରର କେନ୍ଦ୍ର ଥିଲା । ଗଡ଼ଜାତ ରାଜା ଓ ବଡ଼ ବଡ଼ ଜମିଦାରମାନେ ଓ ଅନ୍ୟ ସରକାରୀ କର୍ମଚାରୀମାନେ ସେଇଠୁଁ ଘୋଡ଼ା ଖରିଦ କରୁଥିଲେ । ୧୮୬୬ ସାଲ ପୁରୀ ରାଜାଙ୍କ ନଅଙ୍କ ଦୁର୍ଭିକ୍ଷରେ ମାତ୍ର ତିନୋଟି ଜିଲ୍ଲାରୁ ଓ ଆଖପାଖ ଗଡ଼ଜାତରୁ ଦଶଲକ୍ଷ ଲୋକ ମରିଗଲେ । ଏ ଖବର ଯାଇ ଉପରମହଲରେ ପହଞ୍ଚିବାକୁ ପ୍ରାୟ ବର୍ଷେକାଳ ଲାଗିଲା । ଜାହାଜରେ ଚାଉଳ ଆସି ପୁରୀ ବନ୍ଦରରେ ପଡ଼ି ରହିଥାଏ । ମାତ୍ର ସେଠାରୁ ଗ୍ରାମାଞ୍ଚଳକୁ ସେତିକି ସୁଦ୍ଧା ପଠା ହୋଇ ପାରିଲା ନାହିଁ । ବନ୍ୟା ଓ ଅନାବୃଷ୍ଟି ଫଳରେ ଫସଲ ନଷ୍ଟ ହୋଇଯାଇ ସାରିଲାଣି, ଦୁର୍ଭିକ୍ଷ ସୁନିଶ୍ଚିତ, ଏଣୁ ଜମିଦାର ମହାଜନମାନଙ୍କ ପାଖରେ ଯେଉଁ ଧାନ ସଞ୍ଚିତ ଅଛି ତାକୁ ବିକ୍ରୀ କରିବାକୁ ନ ଦିଆଯାଉ ଏ ମଧ୍ୟ ଏକମତ କ୍ଷୀଣଭାବରେ ପ୍ରକାଶ ପାଇଥିଲା । ସେତେବେଳେ ଧାନ ଯାହା ପାଖରେ ସେ ବଡ଼ ଲୋକ । ନୋଟ କାରବାର ନଥିଲା । ଓଡ଼ିଶାରୁ ଧାନ ବିକ୍ରି ହୋଇ ବରାବର ବାହାରକୁ ଯାଏ । ସେତେବେଳେ ଜାହାଜରେ ହୁକଟୋଲା ପୁରୀ

ପ୍ରଭୃତି ବନ୍ଦରମାନଙ୍କରୁ ଧାନ ରପ୍ତାନୀହୋଇ ଯାଉଥାଏ । ଧାନ ଦର ଖୁବ୍ ଚଢ଼ି ଯାଉଥାଏ । ଅବସ୍ଥା ବିଚାର କରିବାପାଇଁ କମିଶନର ସାହେବ କେତେଜଣ ଭଦ୍ର ଲୋକଙ୍କୁ ଡାକି ପରାମର୍ଶ କଲେ । ଭଦ୍ରଲୋକମାନେ ମତ ଦେଲେ ଯେ ଅବସ୍ଥାସେପରି ସାଂଘାତିକ ନୁହେଁ, ତେଣୁ ଧାନ ଚାଲାଣ ବନ୍ଦ କରିବାର ଆବଶ୍ୟକତା ନାହିଁ । ଠିକ୍ ସେହି ସମୟରେ ବିଲାତରେ ଅବାଧ ବାଣିଜ୍ୟ ଓ ନିୟନ୍ତ୍ରିତ ବାଣିଜ୍ୟ ଏ ଦୁଇ ମତ ଭିତରେ ପ୍ରବଳ ବାଦବିବାଦ ଚାଲିଥାଏ । କମିଶନର ସାହେବ ଅବାଧ ବାଣିଜ୍ୟ ମତବାଦୀ ଥିଲେ । ଫଳରେ ଓଡ଼ିଶାର ଅବାଧ ଭାବରେ ଗଚ୍ଛିତ ଧାନଯାକ ବାହାରକୁ ଗଲା । ଭିତରେ ମଧ୍ୟ ସୁନା ରୁପା କଂସାକୁ ମାଟିଗୋଡ଼ି ଦରରେ ନେଇ ଧାନ ମହାଜନମାନେ ଧାନ ବିକଲେ । ଶେଷରେ ଲକ୍ଷ ଲକ୍ଷ ଲୋକ ମଲେ ଓ ଶବଗନ୍ଧ ଉପରକୁ ଉଠି ବାୟୁ ସଙ୍ଗରେ ମିଶି କଲିକତାରେ ଯାଇ ପହଞ୍ଚିଲା । ବଡ଼ଲାଟଙ୍କର ଶାନ୍ତିପୂର୍ଣ୍ଣ ଜୀବନରେ ଟିକିଏ ଆଘାତ ଲାଗିଲା । ସ୍ଥିର କଲେ ଓଡ଼ିଶା ଆସି ବୁଲିଯିବା ପାଇଁ । ଲର୍ଡ଼ ମେୟୋ ସେ ସମୟରେ ବଡ଼ଲାଟ କଲିକତାରୁ ଜାହାଜରେ ବାହାରି ଆନ୍ଦାମାନ ପରିଦର୍ଶନ କରି ସେଠୁ ହୁକିଟୋଲା ବାଟେ କଟକ ଆସିବାର ଗସ୍ତ ନିର୍ଘଣ୍ଟ ପ୍ରସ୍ତୁତ ହେଲା ।

ଓଡ଼ିଶାର ସରକାରୀ ତଥା ରାଜା ଜମିଦାର ମହଲରେ ପ୍ରବଳ ଚାଞ୍ଚଲ୍ୟ । ବଡ଼ଲାଟ ସ୍ୱୟଂ ଆସୁଛନ୍ତି, କମିଶନର ଥିଲେ ରେଭେନ୍‌ସା ସାହେବ । ବଡ଼ଲାଟଙ୍କ ସମ୍ବର୍ଦ୍ଧନାର ଆୟୋଜନ କରିବାପାଇଁ ରାଜାମାନଙ୍କୁ ନିମନ୍ତ୍ରଣ କରାଗଲା ବିଚାର ପରାମର୍ଶ ପାଇଁ । ସେହି ସମ୍ବର୍ଦ୍ଧନା ପାଇଁ ଅର୍ଥ ସଂଗୃହୀତ ହେଲା । ସେତେବେଳ-କାର ଆୟୋଜନ ଆଜି କଳ୍ପନା କରିହେବ ନାହିଁ । ବଡ଼ଲାଟ ହୁକିଟୋଲାରେ ଓହ୍ଲାଇବେ । ସେଠୁଁ ସୁସଜ୍ଜିତ ପାଲିଙ୍କିରେ ଦିନକୁ ଦଶ ପନ୍ଦର ମାଇଲ କରି ଅଗ୍ରସର ହୋଇ ଶେଷରେ ଆସି କଟକରେ ପହଞ୍ଚିବେ । ଦଳକୁ ଦଳ ପାଲିଙ୍କି ବେହେରା ଓ ବାଟରେ ରାତିଯାପନ ପାଇଁ ତମ୍ବୁର ବନ୍ଦୋବସ୍ତ ଇତ୍ୟାଦି ଏକ ବିରାଟ ବ୍ୟାପାର । ରାଜାମାନେ କେବଳ ଅର୍ଥ ନୁହେଁ ବେଠି ଖଟିବା ପାଇଁ ବହୁ ଲୋକ ବି ଯୋଗାଇଲେ ବଡ଼ଲାଟଙ୍କ ଆସିବା ଓ ତାଙ୍କ ସମ୍ବର୍ଦ୍ଧନା ମଧ୍ୟ ଯଥାଯଥ ଭାବରେ ହୋଇ ପାରିବ ନାହିଁ । ଲାଗିଲେ ସମସ୍ତେ ଉତ୍ସାହରେ, ରେଭେନସା ସାହେବଙ୍କ ପରିଚାଳନାରେ ସରକାରୀ କର୍ମଚାରୀମାନେ ଓ ରାଜାମାନଙ୍କ ପରିଚାଳନାରେ ବେଠିଆମାନେ । ବଡ଼ଲାଟ କଟକରେ ଆସି କମିଶନର ସାହେବଙ୍କ ଅତିଥି ହେବେ । ମାତ୍ର ଜନସାଧାରଣଙ୍କ ପକ୍ଷରୁ ତାଙ୍କର ଅଭିନନ୍ଦନ କୌଣସି ସାଧାରଣ ଗୃହରେ ହେବା ଆବଶ୍ୟକ । ସେତେବେଳେ ସୁସଜ୍ଜିତ ସାଧାରଣ ଗୃହଥାଏ କଟକ ଜେଲ ସାମନାରେ ଗୌରୀଶଙ୍କର ବାବୁଙ୍କର ପ୍ରିଣ୍ଟିଂ କମ୍ପାନୀର ଲାଇବ୍ରେରୀ ହଲ । ପ୍ରାୟ ପଚିଶ ଓ ତା' ନିର୍ଦ୍ଦିଷ୍ଟ ଅତିଥିଙ୍କ ପାଇଁ ସେ ହଲ୍‌ଟି ପ୍ରକୃଷ୍ଟ ସ୍ଥାନ ଥିଲା । ବଡ଼ଲାଟଙ୍କ ଆଗମନ ପାଇଁ ସାଜ ପୋଷାକ ତିଆରି ହେବାରେ ଲାଗିଲା । ରାଜାମାନେ ସୁନା ରୁପାର ଅଳଙ୍କାର ସବୁ ସଫାସୁତରା କରାଇଲେ । ବଡ଼ଲାଟଙ୍କ ପହଞ୍ଚିବା ଦିନ ଗଣା ଚାଲିଲା ।

କିନ୍ତୁ ଲର୍ଡ଼ ମେୟୋ ଆନ୍ଦାମାନରେ ନିହତ ହେଲେ । କିଛିଦିନ ପରେ ଖବର ଆସି ପହଞ୍ଚିଲା କଟକରେ । ସଂପୃକ୍ତ ଲୋକେ ଦୁଃଖିତ ହେଲେ କି ଶାନ୍ତିର ନିଃଶ୍ୱାସ ମାରିଲେ ତାହା ଆଜି କଳ୍ପନା କରିବା ସମ୍ଭବ ନୁହେଁ । କିନ୍ତୁ ତାଙ୍କର ସମ୍ବର୍ଦ୍ଧନାପାଇଁ ଯେ ଅର୍ଥ ସଂଗୃହୀତ ହୋଇଥିଲା ସେ ହେବ କଅଣ ? ସଂଗୃହୀତ ଅର୍ଥ ଥାଏ କମିଶନର ରେଭେନ୍‌ସା ସାହେବଙ୍କ ପାଖରେ । ସେ ସ୍ଥିରକଲେ ଯେ ସେହି ଅର୍ଥରେ କଟକରେ ଏକ କଲେଜ ସ୍ଥାପନ କରାଯାଉ । କଚେରୀ ପାଖରେ ଘର ତିଆରି କାମ ଲାଗିଲା । ରେଭେନ୍‌ସା କଲେଜର ପ୍ରତିଷ୍ଠା ହେଲା । ବେଶୀ ଦିନର କଥା ନୁହେଁ ମାତ୍ର ଶହେ ବର୍ଷ ତଳର କଥା । ସେହି ଦିନ ନୂତନ ଯୁଗର ପ୍ରଥମ କିରଣ ପ୍ରକାଶ ପାଇଥିଲା ।

୧୯୫୭ ସାଲରେ କଲିକତା, ବମ୍ବେ ଓ ମାନ୍ଦ୍ରାଜରେ ବିଶ୍ୱବିଦ୍ୟାଳୟମାନ ସ୍ଥାପିତ ହେଲା । ଏକ ଭ୍ରମମୂଳକ ଧାରଣା ଅନେକଙ୍କର ଅଛି ଯେ ଇଂରେଜମାନେ ଏହି ବିଶ୍ୱବିଦ୍ୟାଳୟ ଓ ଶିକ୍ଷାପଦ୍ଧତି ଏ ଦେଶ ଉପରେ ଚପାଇ ଦେଲେ । କିନ୍ତୁ ଇତିହାସ ତାହା କହେ ନାହିଁ । ଖ୍ରୀ: ୧୭୮୪ରୁ ଖ୍ରୀ ୧୮୨୫ ପର୍ଯ୍ୟନ୍ତ ଇଂରେଜମାନେ

କଲିକତା ଓ ବନାରସରେ ଯେଉଁ ଶିକ୍ଷାନୁଷ୍ଠାନମାନ ସ୍ଥାପନ କରିଥିଲେ ସେ ସବୁ ସଂସ୍କୃତ, ପାର୍ସି ଓ ଆରବୀ ଶିକ୍ଷା ପାଇଁ ଉଦ୍ଦିଷ୍ଟ ଥିଲା । ଖ୍ରୀ· ୧୮୧୭ରେ କେତେକ ସଂସ୍କାର ପନ୍ଥୀ ଭାରତୀୟ ନେତାଙ୍କ ଉଦ୍ୟମରେ କଲିକତାରେ ସଂସ୍କୃତ ଭାଷା ସହିତ ଇଂରେଜୀ ଭାଷା ମଧ୍ୟ ଶିକ୍ଷା ଦେବା ପାଇଁ 'ହିନ୍ଦୁ କଲେଜ' ପ୍ରଥମ ହୋଇ ସ୍ଥାପିତ ହେଲା । ଭାରତରେ ସେହି ହେଉଛି ପ୍ରତ୍ୟୁଷର ପ୍ରଥମ କିରଣ । ତା ପରେ ବମ୍ବେ ଓ ମାନ୍ଦ୍ରାଜରେ ଇଂରେଜୀ ଶିକ୍ଷାନୁଷ୍ଠାନମାନ ସ୍ଥାପିତ ହେଲା । ଏହି ଶିକ୍ଷାନୁଷ୍ଠାନମାନଙ୍କୁ ନେଇ ଖ୍ରୀ ୧୮୫୭ରେ ବିଶ୍ୱବିଦ୍ୟାଳୟମାନ ସ୍ଥାପିତ ହେଲା । ଯେଉଁ ଭାରତ ଏକ ସମୟରେ ପୃଥିବୀର ସମସ୍ତ ଦେଶମାନଙ୍କ ସହିତ ଜ୍ଞାନର ଆଦାନପ୍ରଦାନ କରି ଶୀର୍ଷସ୍ଥାନ ଅଧିକାର କରିଥିଲା, ସେହି ଭାରତ କ୍ରମେ ଗୁଡ଼ିଆଡ଼ି ସଂକୁଚିତ ହୋଇ ଆସି ମୃତ ନଦୀପରି ନାନା କୁସଂସ୍କାର ଓ ଅନ୍ଧବିଶ୍ୱାସରେ ସଡ଼ି ହୋଇଗଲା । ସେହି ଧାରା ପୁଣି ପ୍ରବାହିତ ହେଲା ଯେତେବେଳେ ବିଶ୍ୱବିଦ୍ୟାଳୟମାନଙ୍କ ସ୍ଥାପନ ଦ୍ୱାରା ନଦୀ ମୁହଁ ଖୋଲି ଦିଆଗଲା । ଜ୍ଞାନ ବିଜ୍ଞାନରେ ଆଜି ଭାରତ ଅନ୍ୟ ଯେ କୌଣସି ଦେଶ ସହିତ ପ୍ରତିଦ୍ୱନ୍ଦ୍ୱିତା କରିବାକୁ ସମର୍ଥ ।

ପ୍ରଦେଶ ହିସାବରେ ଓଡ଼ିଶା ଆଧୁନିକ ଶିକ୍ଷାରେ ପ୍ରାୟ ପଚିଶବର୍ଷ ପଛରେ ପଡ଼ିଗଲା । ଏହା କ୍ରମେ ପୂରଣ ହୋଇ ଆସୁଛି । ମାତ୍ର ସମ୍ପୂର୍ଣ୍ଣ ପରିପୂର୍ତ୍ତି ପାଇଁ ଆହୁରି ବେଗରେ ଗତି କରିବାକୁ ହେବ । ରେଭେନ୍ସା କଲେଜର ଶତବାର୍ଷିକୀ ଉତ୍ସବରେ ସେହି ଗତି ପାଇଁ ଏ ପ୍ରଦେଶ ପ୍ରସ୍ତୁତ ହେବାର ବ୍ରତ ଗ୍ରହଣ କରୁ । ଶିକ୍ଷା ବିଷୟରେ ବାଦାନୁବାଦ ଚଳାଇ ସେ ଗତିରେ ବାଧା ନ ଦିଆଯାଉ । ଏକ ଦିଗରେ ସଂସ୍କୃତ ଓ ମାତୃଭାଷା ଓ ଅନ୍ୟ ଦିଗରେ ଇଉରୋପୀୟ ଭାଷା ଇଂରେଜୀ ଏ ଦୁଇପକ୍ଷ ଯେପରି ଜାତି କ୍ରମେ ଉଚ୍ଚରୁ ଉଚ୍ଚତର ସ୍ତରରେ ଉଠୁ । ବିଗତ କଲିକତା ବିଶ୍ୱବିଦ୍ୟାଳୟର ସମାବର୍ତ୍ତନ ଭାଷଣରେ ଭାରତର ବିଖ୍ୟାତ ପଣ୍ଡିତ ଶ୍ରୀ ସୁନୀତି କୁମାର ଚାଟାର୍ଜି ଦର୍ଶାଇଛନ୍ତି ଯେ ଭାରତୀୟ ଭାଷା ଓ ସାହିତ୍ୟର ଅଭିବୃଦ୍ଧି ପାଇଁ ଇଂରେଜୀ ଓ ସଂସ୍କୃତ ଉଭୟ ଆବଶ୍ୟକ । ସେହି ଦୁଇପକ୍ଷ ଯେପରି ଭାରତୀୟ ସାହିତ୍ୟ ଉପରେ ଉଡ଼ୁଛି । ଶିକ୍ଷାନୁଷ୍ଠାନମାନଙ୍କରେ ଏ ଦୁଇପକ୍ଷର ଛେଦନ କରାହେଲେ ଶେଷରେ ଭାରତୀୟ ସାହିତ୍ୟର ଅଭ୍ୟୁତ୍ଥାନ ବ୍ୟାହତ ହେବ ।

ରେଭେନ୍ସା କଲେଜ ଭାରତର ଏକ ଆଦର୍ଶ ଶିକ୍ଷାନୁଷ୍ଠାନ ହେଉ ଓ ସେଥିପାଇଁ ଶିକ୍ଷାବିତ୍‌ମାନେ ଏକନିଷ୍ଠ ଭାବରେ କାର୍ଯ୍ୟ କରନ୍ତୁ ଏହାହିଁ ଜଣେ ସେ କଲେଜର ପୂର୍ବତନ ଛାତ୍ରର ପ୍ରାର୍ଥନା ।

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ଅର୍ଦ୍ଧଶତାବ୍ଦୀ ପୂର୍ବର ରେଭେନ୍ସା କଲେଜ

[illegible] ନଗେନ୍ଦ୍ର କୁମାର ରାୟ

ଆଜ ରେଭେନ୍ସା କଲେଜର ଶତବାର୍ଷିକୀ ଉତ୍ସବ ଅନୁଷ୍ଠିତ ହେବାକୁ ଯାଉଛି --ଅବଶ୍ୟ ଶତାବ୍ଦୀ ପୂରଣ ଦୁଇବର୍ଷ ଗତ ହେବା ପରେ । ଅର୍ଦ୍ଧ ଶତାବ୍ଦୀ ପୂର୍ବେ ମୁଁ ଏ କଲେଜରେ ଛାତ୍ର ଥିଲି ଏବଂ ସେ ଦିନର କେତେକ ଅଧ୍ୟାପକଙ୍କ ସ୍ମୃତିର ଅବତାରଣା ହେବ ମୋର ଏ ଉତ୍ସବକୁ ଅବଦାନ ।

ଆମ ସମୟରେ କଲେଜର ପ୍ରିନ୍ସିପାଲ ଥାଆନ୍ତି ମିଷ୍ଟର ଏଚ. ଲ୍ୟାମ୍ବାର୍ଟ । ଇତିହାସର ଅଧ୍ୟାପକ ଥାଆନ୍ତି ମିଷ୍ଟର ରସ୍ ମସୁଦ ଯେ କି ଆଲିଗଡ଼ ବିଶ୍ୱବିଦ୍ୟାଳୟର କୁଳପତି ହୋଇଥିଲେ । କଲେଜର ଅନ୍ୟାନ୍ୟ ଅଧ୍ୟାପକଙ୍କ ମଧ୍ୟରେ ସର୍ବାଧିକ ଖ୍ୟାତିସମ୍ପନ୍ନ ଥିଲେ ରାଏ ବାହାଦୁର ଯୋଗେଶଚନ୍ଦ୍ର ରାଏ ବିଦ୍ୟାନିଧି । ଉଦ୍ଭିଦ ବିଦ୍ୟା ଛଡ଼ା ଯୋଗେଶ ବାବୁ ରସାୟନ, ପଦାର୍ଥ ବିଜ୍ଞାନ, ଗଣିତ ଓ ବଙ୍ଗଳା ସାହିତ୍ୟ ତଥା ଇତିହାସରେ ମଧ୍ୟ କ୍ଲାସରେ ପାଠ ପଢ଼ାଉଥାନ୍ତି । ଅନ୍ୟ ଅଧ୍ୟାପକଙ୍କ ମଧ୍ୟରେ ପ୍ରସିଦ୍ଧ ଥିଲେ ଶ୍ରୀଗୋପାଳଚନ୍ଦ୍ର ଗାଙ୍ଗୁଲି ଓ ଶ୍ରୀ ଅମ୍ବିକା ଚରଣ ମିତ୍ର । ଓଡ଼ିଆ ଅଧ୍ୟାପକଙ୍କ ମଧ୍ୟରେ ଥାନ୍ତି ଶ୍ରୀକାଶୀନାଥ ଦାସ, ମୋହିନୀ ମୋହନ ସେନାପତି ଓ ଆର୍ତ୍ତବଲ୍ଲଭ ମହାନ୍ତି ଯେ କି ବର୍ତ୍ତମାନ କାଳରେ ଓଡ଼ିଆ ସାହିତ୍ୟ ଗବେଷଣାର ମୂଳଭିତ୍ତି ପକାଇ ଅମର ହୋଇଛନ୍ତି ।

ଅଧ୍ୟାପକ ଯୋଗେଶଚନ୍ଦ୍ର ସାଧାରଣ ଭାଷାରେ କହିଲେ—ଜଣେ ମଝିଆଣିଆ ଶ୍ୟାମଳବର୍ଣ୍ଣର ମଝି-ମଝିଆ ଉଚ୍ଚତାର ଲୋକ ଥିଲେ । ତାଙ୍କର ଅଧ୍ୟାପନାର ପୋଷାକପତ୍ର ମଧ୍ୟ ଥିଲା ଅତି ସାଧାରଣ । ଗୋଟିଏ ମଠା ବା ମୁଗା ରେଶମର ମଡ଼କା ପ୍ୟାଣ୍ଟ ଏବଂ ପରେ ସେଇ କନାର ଗଳାବନ୍ଦ କୋଟ ଥିଲା ତାଙ୍କର ସଦାଦିନିଆ ପୋଷାକ । ଆମ ପରି ନୂଆ ଛାତ୍ରଙ୍କ ଆଖିରେ ତାଙ୍କ ଛତାଟି ଥିଲା ସବୁଠାରୁ ଉଲ୍ଲେଖଯୋଗ୍ୟ । ଯୋଗେଶବାବୁ ବଜାରର ସାଧାରଣ କଳା ଛତା ନ କିଣି ଅଲଗା ବରଦଦିଆ—ବାସନଶ ହାଲକା ଖ୍ୟାତ—ଆଲୋକର ସାତରଙ୍ଗିଆ ଛତାଟିଏ ଧରି, ଚାଲି ଚାଲି କ୍ଲାସକୁ ଆସନ୍ତି । ତାଙ୍କର ଏ ପ୍ରକାର ଅତି ସାଧାରଣ ରୂପବେଶ ସତ୍ତ୍ୱେ ସେ ଛାତ୍ରମହଲ ବା ଅଧ୍ୟାପକମଣ୍ଡଳୀ ସମସ୍ତଙ୍କ ପାଖରେ ଥାନ୍ତି ସମ୍ମାନ ଆଦର ଓ ପୂଜାର ପାତ୍ର ।

ଯୋଗେଶବାବୁଙ୍କର ଖ୍ୟାତି ଆମେ କେତେକ ପିଲାଏ ଆମ ସ୍କୁଲ ପାଠ ଦିନରୁ କିଛି କିଛି ଶୁଣିଥାଉ । ଆମ ଭିତରୁ ଯେଉଁ ଛାତ୍ରମାନେ ଉତ୍କଳ ସାହିତ୍ୟ ସମାଜର ସାହିତ୍ୟ ସଭାକୁ ଯିବାକୁ ଅଭ୍ୟସ୍ତ ଥିଲେ ସେମାନେ ତାଙ୍କ ସାହିତ୍ୟ ଆଲୋଚନା ମଧ୍ୟ ଶୁଣିଥାନ୍ତି । ଯୋଗେଶବାବୁ ଓଡ଼ିଆଙ୍କ ପାଖରେ ଅତି ପ୍ରିୟ ହୋଇଥାନ୍ତି ତାଙ୍କର ଅମରକୀର୍ତ୍ତି—ପଠାଣୀ ସାମନ୍ତ ଅର୍ଥାତ୍ ସାମନ୍ତ ଚନ୍ଦ୍ରଶେଖର ସିଂହଙ୍କର ସିଦ୍ଧାନ୍ତ ଦର୍ପଣ ଛପାଇ ବିଶ୍ୱରେ ପରିଚିତ କରାଇଥିବା କାରଣରୁ । ଆମେ ଶୁଣିଥାଉଁ ଏ ଉଭୟ ମହାପୁରୁଷ କିପରି ଗ୍ରହନକ୍ଷତ୍ରର ଗତିବିଧି ନିର୍ଣ୍ଣୟ କରୁଥିଲେ । ତାହାର ଆଶ୍ଚର୍ଯ୍ୟ ଇତିକଥା । ଅଧ୍ୟାପକ ଯୋଗେଶଚନ୍ଦ୍ର ଗୋଟିଏ ସାଧାରଣ ହାତରେ ଧରିବାଭଳି ଦୂରବୀକ୍ଷଣ ଯନ୍ତ୍ର (Telescope) ସାହାଯ୍ୟରେ ଯେଉଁ ଗ୍ରହର ଅବସ୍ଥିତିକୁ ଗାଣିତିକ ସୂତ୍ରରେ ନିର୍ଣ୍ଣୟ କରି ପଠାଣୀ ସାମନ୍ତଙ୍କୁ ନ ଦେଖାଇ କାଗଜରେ ଲେଖି ରଖନ୍ତି—ପଠାଣୀ ସାମନ୍ତ ତାଙ୍କର ବିଖ୍ୟାତ ସ୍ୱହସ୍ତ ନିର୍ମିତ 'ମାନକା ଯନ୍ତ୍ର' ବା କେତେକ ଛିଦ୍ରବିଶିଷ୍ଟ ଖଣ୍ଡିଏ ବାଉଁଶନଳୀ ହାବ ସେ ଗ୍ରହର ଅବସ୍ଥିତି ଠିକଣା କରି ଯୋଗେଶଚନ୍ଦ୍ରଙ୍କୁ କହିଲେ ଦେଖାଯାଉଥିଲା ଯେ ପାଶ୍ଚାତ୍ୟ ବିଜ୍ଞାନପନ୍ଥ ଆଗରେ ପ୍ରାଚ୍ୟ ବିଜ୍ଞାନୀଙ୍କର ଘରେଇ ଯନ୍ତ୍ର ଥରେ ହେଲେ ହାରୁ ନଥିଲା । ଯୋଗେଶବାବୁଙ୍କ ଦୂରବୀକ୍ଷଣ ଯନ୍ତ୍ରଟି ଧରି ଥରେ ଚନ୍ଦ୍ରଶେଖର ନିଜେ ଆକାଶର ଗ୍ରହ ନକ୍ଷତ୍ର ଦେଖିଥିଲେ । ପାଶ୍ଚାତ୍ୟ ଯନ୍ତ୍ରଟିର ପ୍ରଥମ ବ୍ୟବହାର ପରେ ଚନ୍ଦ୍ରଶେଖର ସମ୍ପୂର୍ଣ୍ଣ ଭାବବିହ୍ୱଳ ହୋଇପଡ଼ିଲେ । ସେ କହି ପକାଇଲେ—"ଯୋଗେଶବାବୁ ଆପଣମାନଙ୍କର ଏ ଯନ୍ତ୍ରଟିର ଅସ୍ତିତ୍ୱ କଥା ଯଦି ମୋତେ ଆଗରୁ ଜଣାଥାନ୍ତା ତେବେ ମୋର ଦଶବର୍ଷର ପରିଶ୍ରମ ଲାଘବ ହୋଇ ଯାଇଥାନ୍ତା ।

ଯୋଗେଶଚନ୍ଦ୍ରଙ୍କ ନିକଟରେ ଦୁଇଟି ବର୍ଷ ପାଠ ପଢ଼ିବାର ସୁଯୋଗ ମୁଁ ପାଇଥିଲି । ଉଦ୍ଭିଦ ବିଦ୍ୟା ଶ୍ରେଣୀରେ ପଢ଼ାଇଲାବେଳେ ଯେଉଁ ଦିନ ଯେଉଁ ଗଛ ବା ପତ୍ରଟି ସେ ପିଲାଙ୍କୁ ପଢ଼ାଇବେ ସେ ସମ୍ବନ୍ଧରେ ଇତିହାସ, ଭୂଗୋଳ, ବାଣିଜ୍ୟବିଦ୍ୟା ଆଦି କୌଣସି ଗୋଟିଏ ଦିଗ ହେଲେ ବାଦ ଦେଉ ନଥିଲେ । ଉଦାହରଣସ୍ୱରୂପ ଯେଉଁଦିନ ସେ ଝୋଟ ବିଷୟଟି ପଢ଼ାଇଲେ ସେଦିନର ଅଧ୍ୟାପନାର ଗୋଟିଏ ସଂକ୍ଷିପ୍ତ ଚିତ୍ର ଦେବାର ଲୋଭ ମୁଁ ସମ୍ଭାଳି ପାରୁ ନାହିଁ ।

କ୍ଲାସର ଟେବୁଲ ଉପରେ ସଜା ହୋଇଥାଏ ଗୋଟିଏ ପାନ ବଡ଼ା ଝୋଟ, କଳଚା ଗଛଟିଏ, ତାର ଫୁଲ ଓ ମଞ୍ଜି ଇତ୍ୟାଦି । ଅଧ୍ୟାପକ ଯୋଗେଶଚନ୍ଦ୍ର ଝୋଟବିଡ଼ାଟି ଦେଖାଇ ପଚାରିଲେ- ଏଇଟି କଣ ? ପିଲାଏ ଉତ୍ତର ଦେଲେ— Jute ବା ଝୋଟ । ତାହାପରେ ଅଧ୍ୟାପକଙ୍କ ଠାରୁ ଆମେ ପ୍ରଥମେ ଶିଖିଲୁ—jute ଶବ୍ଦଟା ଇଂରାଜି ଭାଷାର ନିଜସ୍ୱ ନୁହେଁ । ଆମ ଦେଶୀୟ ସଂସ୍କୃତ ଶବ୍ଦ, ଜଟା ସାମାନ୍ୟ ରୂପାନ୍ତରିତ ହୋଇ ଝୁଟା ଅର୍ଥାତ ଅଡ଼ୁଆ ବାଳ ଆଦି ଶବ୍ଦରୁ, ପ୍ରଥମ ବାଣିଜ୍ୟ କରିବାକୁ ଆସିଥିବା ସାହେବ- ମାନେ Jute ଶବ୍ଦ ତିଆରି କରିଥିଲେ । ସେ ଆହୁରି ଉଦାହରଣ ଦେଉଥିଲେ ଯେ ଓଡ଼ିଆ ଚାଷ କଲମ ଚଗସ ତ୍ରିଶଟିଏ ବାଗ ମାଳୀମାନେ ସାହେବମାନଙ୍କୁ ଆମ୍ବକାଟି ଚାଖିବାକୁ ଦେଉଥିବା ବେଳର ଶବ୍ଦ "ଚାଖ୍-ଚାଖ୍ରୁ" ଚଟ୍ନି କଥାଟା ଜନ୍ମଲାଭ କରିଛି । ଝୋଟର ସଂସ୍କୃତ ନାମ ହେଲା—'ଷଣ' ବା ଓଡ଼ିଆ ଛଣ ଏହା ତାଙ୍କର ଠାରୁ ପ୍ରଥମେ ଜାଣିଲୁ । ଝୋଟର ସ୍ୱାଭାବିକ ଜନ୍ମସ୍ଥାନ ଯେ ବଙ୍ଗଳା ଓ ଓଡ଼ିଶା; ପୃଥିବୀର ଅନ୍ୟ କୁଆଡ଼ି ଏହା ଜନ୍ମେ ନାହିଁ, ତାହା ବୁଝାଇବା ପରେ ସେ କହିଲେ ଯେ ଝୋଟ ହେଉଛି ଭାରତର ପ୍ରାଚୀନ ବାଣିଜ୍ୟର ମୂଳଦ୍ରବ୍ୟ । ତହୁଁ ସେ କହିଲାଗିଲେ ଯେ ମିଶର ଓ ପାରସ୍ୟ ଆଦି ପ୍ରାଚୀନ ସଭ୍ୟ ଦେଶମାନଙ୍କର ବହୁ ଐତିହାସିକ କୀର୍ତ୍ତିସହ ଝୋଟନିର୍ମିତ ବିଭିନ୍ନ ପଦାର୍ଥ ମିଳିଥିବାରୁ ପ୍ରାଚୀନ ଭାରତ ସହିତ ଏ ଦେଶ- ମାନଙ୍କର ବାଣିଜ୍ୟ ସମ୍ପର୍କ ଥିବାର ଏହା ପ୍ରକୃଷ୍ଟ ପ୍ରମାଣ । ଝୋଟର ଲ୍ୟାଟିନ୍, ଗ୍ରୀକ୍ ଆଦି ନାମ ମଧ୍ୟ ସେ ଆମ୍ଭଙ୍କୁ ଜଣାଇଲେ ।

ଆଉ ଦିନେ ଶିମିଳିଫୁଲଟିଏ ଦେଖାଇ ସେ ପଚାରିଲେ, ଏ ଫୁଲଟି କି ଫୁଲ ଓ ଏହାର ରଙ୍ଗ ଲାଲ କାହିଁକି ? ଏହି ପ୍ରସଙ୍ଗରେ ସେ ସଂସ୍କୃତ ସାହିତ୍ୟର ବିଖ୍ୟାତ ଓ ଅତି ପରିଚିତ କାହାଣୀ, ବିଷ୍ଣୁଶର୍ମା କୃତ ପଞ୍ଚତନ୍ତ୍ରରୁ ଉଦ୍ଧାର କରି ଆରମ୍ଭ କଲେ—"ଅସ୍ତି ଗୋଦାବରୀ ତୀରରେ ବିଶାଳ ଶାଳ୍ମଳୀ ତରୁ" ଇତ୍ୟାଦି । ଶିମିଳି ବା ଶାଳ୍ମଳୀ ହେଲା ଇଂରାଜୀରେ Silk Cotton. ତହୁଁ ସେ ବୁଝାଇଲେ, କୌଣସି ପାଶ୍ଚାତ୍ୟ ଆଗନ୍ତୁକ ଏ ଦେଶରୁ ଶିମିଳି ଫଳର ଚକଚକିଆ ତୁଳା ଦେଖି ନିଜ ଦେଶରେ ଯାଇ କହିଲା—ଭାରତରେ ଏପରି ଗଛ ଅଛି ଯେଉଁଥିରେ ରେଶମ ଫଳେ । ସେଥିପାଇଁ ଇଂରାଜୀ ଭାଷାରେ ଏ ଗଛର ଏପରି ନାମକରଣ ହୋଇଛି । ଏ ଜାତୀୟ ଗଛର ପ୍ରାକୃତିକ ବିଶିଷ୍ଟତା ହେଉଛି ଯେ ଏହା ପତ୍ରବହୁଳ । ତେଣୁ ସେହି ନିବିଡ଼ ପତ୍ର ବହଳ ମଧ୍ୟରେ ଫୁଲ ଫୁଟିଲେ—ଫୁଲଗୁଡ଼ିକ ଲୁଚିଯିବ । କୀଟପତଙ୍ଗ ଦୂରରୁ ତାହା ଦେଖି ପାରିବେ ନାହିଁ । ଗୋଟିଏ ଫୁଲରୁ ପରାଗକେଶର ଅନ୍ୟ ଫୁଲକୁ ନେଇଯାଆନ୍ତି । ମହୁମାଛି ଓ ଭ୍ରମର ଜାତିର କୀଟମାନେ । ଫୁଲଗୁଡ଼ିକ ଯଦି ଲୁଚି ରହେ ତେବେ ଗଛର ବଂଶ- ବୃଦ୍ଧି କାର୍ଯ୍ୟରେ ବାଧା ଆସିବ । ତେଣୁ ପ୍ରାକୃତିକ ବିଧାନରେ ଶିମିଳି ଗଛର ସବୁପତ୍ର ଝଡ଼ି ଗଲାପରେ ସେ ଗଛରେ ଫୁଲ ଫୁଟେ ।

ଯୋଗେଶ ବାବୁ ଆଉ ଦିନେ ପରୀକ୍ଷାଗାରରେ ପିଲାଙ୍କୁ କେତେକ ଉଦ୍ଭିଦ କଥା ବୁଝାଉଥିଲେ । ହଠାତ୍ କଲେଜରେ ଚହଳ ପଡ଼ିଲା ଯେ ବିଶ୍ୱ- ବିଦ୍ୟାଳୟର ପରିଦର୍ଶକ ହୋଇ ପାଟଣା ବିଜ୍ଞାନ କଲେଜର ଅଧ୍ୟାପକ ଡକ୍ଟର କାଲଡ୍ୱେଲ୍ ଆସିଛନ୍ତି । ଯୋଗେଶ ବାବୁ ଏଥିକୁ ଭ୍ରୂକ୍ଷେପ କଲେ ନାହିଁ । ଉକ୍ତ ସାହେବ ଡ.ଙ୍କ ପାଖକୁ ଲାବୋରେଟରୀକୁ ଆସନ୍ତେ ଯୋଗେଶ ବାବୁ ତାଙ୍କୁ ନମସ୍କାର କରି ପଚାରିଲେ ମିଷ୍ଟର କାଲଡ୍ୱେଲ, ତୁମେ ସୋରିଷ ଗଛ ଦେଖିଛ । ସାହେବ ସୋରିଷର ଏକ ବୁଦା ଗଛ ବୋଲି କହିବାରୁ ଯୋଗେଶ ବାବୁ କହିଲେ ତୁମେ ଭୁଲ ବୁଝିଛ । ବାଇବେଲ୍‌ରେ ଅଛି ସୋରିଷ ଗଛରେ ପକ୍ଷୀମାନେ ବସା କରି ଥାଆନ୍ତି । ପ୍ରକୃତରେ ତାହାହିଁ । ଏହି ଗଛ ସୁନ୍ଦ୍ରୀ ଅଞ୍ଚଳରେ ଏବେ ମଧ୍ୟ ଅଛି । ଆମେ ଯାହାକୁ ସୋରିଷ କହୁ ତାହା ପ୍ରକୃତରେ ବୋଟାନିରେ

ରେସ୍ ବୁଦା । ଏଥିରେ ପ୍ରକୃତ ଯୋଗ୍ୟରେ ଗୁଣ ଶତକଡ଼ା ୧୦ ଭାଗରୁ ବେଶୀ ନାହିଁ । ଭାରତବର୍ଷରେ କବିରାଜମାନେ ପୂର୍ବେ ଯୋଗଷ ତେଲ ସୁନ୍ଧା ମଗାଇ ଥିଲେ ।" କାଲଭ୍‌ଉଏଲ ସାହେବ ଏତିକରେ କାବୁ ହୋଇ ସେଠାରୁ ପଳାଇଗଲେ । ଗଲାବେଳେ ସେ ଯୋଗେଶ ବାବୁଙ୍କୁ ଅତ୍ୟନ୍ତ ଶ୍ରଦ୍ଧା ଭକ୍ତି ଦେଖାଇ ଯାଇ ଥିଲେ ।

ଆମେ ନାମ ଲେଖାଇଲା ବେଳେ କଲେଜରେ ଦୁଇଜଣ ଆଇ. ଇ. ଏସ୍. ଅଧ୍ୟାପକ ଥିଲେ । ଜଣେ ହେଉଛନ୍ତି ପି. ଓ. ହ୍ୱଇଟଲକ୍ ଏବଂ ଅନ୍ୟ ଜଣକ ଇତିହାସ ଅଧ୍ୟାପକ ରସ୍ ମସୁଦ । ସେ ମହାଶୟ ଅତ୍ୟନ୍ତ ପଣ୍ଡିତ ଏବଂ ମହାଭାରତ ବର୍ଣ୍ଣିତ ଦ୍ରୋଣଙ୍କର ଶକଟ ବ୍ୟୁହ ଉପରେ ଏକ ପ୍ରାମାଣିକ ପ୍ରବନ୍ଧ ଫରାସୀ ଓ ଇଟାଲୀର ପତ୍ରିକାରେ ପ୍ରକାଶ କରିଥିଲେ । ତାଙ୍କର ପାଠପଢ଼ା ପ୍ରଣାଳୀ ମଧ୍ୟ ସମ୍ପୂର୍ଣ୍ଣ ମୌଳିକ ଥିଲା । ସପ୍ତାହ ଶ୍ରେଣୀ ପରୀକ୍ଷାରେ ସେ ସାତଦିନ ପୂର୍ବରୁ ପରୀକ୍ଷାର୍ଥୀଙ୍କୁ ପ୍ରଶ୍ନ କହିଦେଇ ଥିଲେ ଏବଂ ବହି ନେଇ ପରୀକ୍ଷା ଦେବାକୁ ଅନୁମତି ଦେଇଥିଲେ । ତେବେ ସର୍ତ୍ତ କରିଥିଲେ ଉତ୍ତର ମୌଳିକ ଓ ନିଜ ଭାଷାରେ ହେବ ଆଉ ଶତକଡ଼ା ୭୦ ନମ୍ବର ନ ପାଇଲେ ତାହା ଫେଲ୍ ବୋଲି ଧରାଯିବ । ଏପରି ପରୀକ୍ଷାରେ ମୋର ଭାଇ ପ୍ରଥମ ହେଲେ ମଧ୍ୟ ଫେଲ୍ ହୋଇଥିଲେ । କାରଣ ସେ ପଚାଶରୁ ବେଶୀ ନମ୍ବର ପାଇ ନ ଥିଲେ । ଏଥିରୁ ବୁଝାଯାଉଛି ଅଧ୍ୟାପକ ମସୁଦ ପରୀକ୍ଷକ ରୂପେ ଅତି କଡ଼ା ଥିଲେ । ସେ ଅତି ଉଦାର ଓ ବଳବାନ ମଧ୍ୟ ଥିଲେ । ଗପ ଛଳରେ ସେ ଇତିହାସର କାହାଣୀ-ମାନ କହୁଥିଲେ । ସେ କଟକରେ ରହିବାକୁ ପସନ୍ଦ ନ କରି ହାଇଦ୍ରାବାଦ ନିଜାମଙ୍କର ଡ଼ି. ପି. ଆଇ. ଓ ସେଠାରୁ ଅଲ୍ଲୀଗଡ଼ କଲେଜର ଅଧ୍ୟକ୍ଷ ହୋଇ ଯାଇଥିଲେ । ଆଜିକାଲି ଦେଶ ସାରା ପରୀକ୍ଷାର ରୂପରେଖ ଓ ଧାରା ନେଇ ନାନାଦି ପ୍ରକାର ଛାତ୍ର ଆନ୍ଦୋଳନ ଭଙ୍ଗା ରୁଜା କାମ ଚାଲିଅଛି ଅଥଚ ୫୦ ବର୍ଷ ପୂର୍ବେ ମସୁଦ ସାହେବ ସ୍ୱେଚ୍ଛାରେ ଛାତ୍ରମାନଙ୍କୁ ସେହି ସୁବିଧା ଦେଇଥିଲେ ।

ଓଡ଼ିଆ ଅଧ୍ୟାପକମାନଙ୍କ ମଧ୍ୟରେ ପ୍ରବୀଣ ଥିଲେ ଶ୍ରୀମୋହିନୀ ମୋହନ ସେନାପତି ଓ ଶ୍ରୀ କାଶୀନାଥ ଦାସ । କାଶୀବାବୁ କହୁଥିଲେ ତାଙ୍କର ବୁଦ୍ଧି ବେଗ-ବେଗା । ଏଣୁ ସେ ଜାଣିବା କଥା ପ୍ରଶୋଉ ପକାନ୍ତି । ମୋହିନୀ ବାବୁ ସବୁବେଳେ ଗୁରୁଗମ୍ଭୀର ଚିନ୍ତାଶୀଳ । ସେ ନାସ୍ତିକବାଦ ଏବଂ ନିଟ୍‌ଜେଙ୍କ ଦର୍ଶନରେ ଅନୁପ୍ରାଣିତ ହୋଇ ୨୧୭ ଗୋଟି ପ୍ରବନ୍ଧ ଲେଖିଥିଲେ । କ୍ଲାସରେ ସେ ଅନେକ ସମୟରେ ନିଜ ଚିନ୍ତାରେ ବିଭୋର ରହୁଥିଲେ । ଦିନେ ହଠାତ୍ ସେ ପ୍ରଶ୍ନ କଲେ "ଭୂମି ବ୍ୟମକୃଷ୍ଣ ପରମହଂସ କଅଣ ଜନକାରାଜାଙ୍କ ଅପେକ୍ଷା ଅଧିକ ସୁଖୀ ଥିଲେ ?" ସେ ଯୁଗରେ ବେତଧରି ମୋହିନୀ ବାବୁ ଯଦୁନାଥ ଦାସ ନାମକ ଜଣେ ତୃତୀୟ ବାର୍ଷିକ ଛାତ୍ରକୁ ଉଡ଼ାଉଡ଼ ମାଡ଼ ଦେଇ ଥିଲେ । ଯଦୁନାଥ ପ୍ରକୃତରେ ଲେଡ଼ କଲେଜରୁ ବିତାଡ଼ିତ ହେଲେ । ସେ ପୁଲିସ୍ ସବ୍-ଇନ୍‌ସପେକ୍‌ଟର କାମ ଗ୍ରହଣ କରିଥିଲେ ।

ଇଂରେଜୀ ଅଧ୍ୟାପକ ହ୍ୱଇଟଲକ୍ ସାହେବ ପ୍ରଥମେ କାର୍ଯ୍ୟରେ ଯୋଗଦେଇ ଛାତ୍ରମାନଙ୍କ ପ୍ରତି ବନ୍ଧୁଭଳି ବ୍ୟବହାର କରୁଥିଲେ । ମିଲ୍‌ଟନ୍‌ଙ୍କ କବିତା ପଢ଼ାଇଲା ବେଳେ ଆମେ ତାଙ୍କୁ ଅର୍ଥ ପଚାରିଲେ କହୁଥିଲେ ସେ ବହିର ଲେଖାକୁ ଆଉ ସରଳ କରିପାରିବେ ନାହିଁ

ସବୁଜ-ମେସ୍

କାଳନ୍ଦୀଚରଣ ପ୍ରାଣିଗ୍ରାହୀ

ପ୍ରଥମ ପୃଥିବୀ ମହା ଯୁଦ୍ଧର ଧ୍ୱଂସଲୀଳା ପରେ ଆରମ୍ଭ ହୋଇଥାଏ ପୁନର୍ଗଠନକାର୍ଯ୍ୟ । ଦେଶବ୍ୟାପୀ ନୂଆ ନୂଆ ସ୍କୁଲ କଲେଜ ଘରତୋଳା । ଇଂରେଜ ସରକାର ଖରଚରେ କିଛି କିଛି ଙ୍ଗିମି ରଖିପିବାକୁ ଯେମିତି ଅବା ବ୍ୟଗ୍ରବ୍ୟାକୁଳ ।

ପୁରୀ ଜିଲା ସ୍କୁଲର (ବର୍ତ୍ତମାନ କଲେଜ) ନୂଆ ଘରେ ଆମେ ପଢ଼ୁଥାଉଁ । ସେତେବେଳେ କଟକ ରେଭେନ୍‌ସା କଲେଜର ନୂଆଘର ମଧ୍ୟ ତୋଳା ହୋଇଥାଏ । ଅଥଚ ଗୋପବନ୍ଧୁ ବାବୁଙ୍କ ସାପ୍ତାହିକ "ସମାଜ"ରେ ଏଇ ସବୁ ଘର ତୋଳାର ସମାଲୋଚନା ଦେଖି ଆମକୁ ଆଶ୍ଚର୍ଯ୍ୟ ଲାଗେ । ଯେଉଁ ଓଡ଼ିଶାର ପିଲାମାନେ ଭଙ୍ଗା ଗୁଳଘରେ ପୂଲଙ୍ଗ ତେଲ ଜାଳି ପଢ଼ନ୍ତି, ତାଙ୍କର ପାଇଁ ଏତେ ବଡ଼ କୋଠା ଘର ତୋଳି ବଜୁଳବଣ ଖଞ୍ଜିବା ବିରୁଦ୍ଧରେ "ସମାଜ" ପତ୍ରିକା ଖରସ୍ୱର ଉଠାଇଥାଏ ।

ସେତେବେଳେ ପୁଣି ଅହିଂସ ଅସହଯୋଗ ଆନ୍ଦୋଳନ । ଦେଶ ବନ୍ଧୁ ଚିତ୍ତରଂଜନ ଓ ଜନାବ ସୌକତ୍ ଆଲିଙ୍କ ଡାକରା—ଏ ବର୍ଷ ଯେଉଁ ଛାତ୍ର ସ୍କୁଲ କଲେଜରେ ପରୀକ୍ଷା ଦେବେ, ତାଙ୍କ କପାଳରେ ଲେଖା ରହିବ ୧୯୨୦ ! କପାଳରେ କିନ୍ତୁ ଦେଶଦ୍ରୋହିତାର ମାର୍କା ଯେନ ଆମେ ସବୁ ସେ ବର୍ଷ ପରୀକ୍ଷା ଦେଲୁଁ ! ଅଥଚ ଛାତ୍ରନେତା ଭାବରେ ପୁରୀରେ ଛାତ୍ର ସମ୍ମିଳନୀ ଡାକିବାଠାରୁ ଆରମ୍ଭ କରି "ଛାତ୍ର ଦର୍ପଣ" ପତ୍ରିକା ପ୍ରକାଶନରେ ଆମେ ହୋଇଥାଉଁ ଅଗ୍ରଣୀ ।

ଗୋପବନ୍ଧୁ, ନୀଳକଂଠ ଓ ଗୋଦାବରୀଶଙ୍କୁ ନିମନ୍ତ୍ରଣ କରି "ଛାତ୍ର ଦର୍ପଣ" ପ୍ରତିକାର ଉଦ୍‌ଘାଟନ କଲୁଁ । ପତ୍ରିକାର ଏକ ମୁଦ୍ରିତ ସଂଖ୍ୟା ନେଇ ଭେଟିଥାଉଁ ଉତ୍କଳ ଗୌରବ ମଧୁସୂଦନଙ୍କୁ । ସ୍କୁଲରୁ ହିଁ ପାଠପଢ଼ାରେ ଶରଦନ ପାଇଁ ଡୋର ବାନ୍ଧ ରାଜମାର୍ଗରେ ପଶିବୁଁ କି ପରୀକ୍ଷା ଦେଇ କଲେଜରେ ନାମ ଲେଖାଇବୁଁ ଏଇ ଦ୍ୱନ୍ଦ୍ୱରେ ଆମ ମୁଣ୍ଡ ଆନ୍ଦୋଳିତ ହେଉଥାଏ । ଏହି ସମୟରେ ହିଁ ଢେଙ୍କାନାଳ ସ୍କୁଲରୁ ଆସି ଶ୍ରୀ ଅନ୍ନଦାଶଙ୍କର ରାୟ ପୁରୀ ଜିଲା ସ୍କୁଲରେ ନାମ ଲେଖାନ୍ତି ଓ ତାଙ୍କ ସହିତ ମୋର ବନ୍ଧୁତା । ପୁଣି ଛୁଟି ସମୟରେ ପତ୍ରାଳାପ ଆରମ୍ଭ ହୁଏ ।

ଏକା ସଙ୍ଗରେ ପରୀକ୍ଷା ଦେଇସାରି ପୁଣି ଭେଟ ହୁଏ ରେଭେନ୍‌ସା କଲେଜରେ । ବନ୍ଧୁତାର ଆକର୍ଷଣ ନିବିଡ଼ରୁ ନିବିଡ଼ତର ହୋଇପଡ଼େ । "Birds of same feather flock together" ତା' ପରେ କିପରି କି ସୂତ୍ରରେ ବା କି କି ଘଟଣାରେ ଯେ ବୈକୁଣ୍ଠ, ହରିହର, ଶରତ୍, ଅନ୍ନଦା ଓ ମୋ ଭିତରେ ବନ୍ଧୁତାର ଘନୋନ୍ମିତ ଘଟିଲା ପୁଣି ଇଚ୍ଛା କିମ୍ବା ଅନିଚ୍ଛାରେ ପରସ୍ପର ପ୍ରତି ଟାଣି ହୋଇ ଆସିଲୁଁ, ତାହା ଆଜି ମନେ ପକାଇଲେ କେବଳ ବିସ୍ମୟ ବ୍ୟତୀତ ଆଉ କିଛି ବୋଧହୁଏ ନାହିଁ । ଅବଶ୍ୟ ଢେଙ୍କାନାଳ ସ୍କୁଲର ଛାତ୍ର ଭାବରେ ଅନ୍ନଦା ଓ ବୈକୁଣ୍ଠ ନାଥଙ୍କ ମଧ୍ୟରେ ପରିଚୟ ହୁଏ, ଯେପରି ହୁଏ ମୋ ସହିତ ପୁରୀ ଜିଲା ସ୍କୁଲ୍‌ରେ ।

ଶରତ ଆସିଥାନ୍ତି ଭଦ୍ରକ୍ ଖୋରଧା ସ୍କୁଲରୁ ପାସ୍ କରି ପୁଣି ହରିହର ସୁଦୂର ବ୍ରହ୍ମପୁର ସ୍କୁଲରୁ । ଇଷ୍ଟ ହଷ୍ଟେଲ୍‌ରେ ଥାଉଁ ହରିହର ଓ ମୁଁ, ଆଉ ଅନ୍ନଦା, ଶରତ୍ ଓ ବୈକୁଣ୍ଠ ବାହାରେ । ଖୁବ୍ ଶୀଘ୍ର କିନ୍ତୁ ଏଇ ଭିତର ବାହାର ଫରକଟା ଘୁଞ୍ଚିଗଲା । କଲେଜ ଭିତରେ ହଷ୍ଟେଲ ଭିତରେ ପୁଣି କଲେଜ ଖେଳ ପଡ଼ିଆରେ, ଆଉ ଜୋବ୍ରା, ମହାନଦୀ କିମ୍ବା

କାଠାଯୋଡି ପୋଲ ଉପରେ କେତେ ସନ୍ଧ୍ୟା ଯେ ଆମର ବିତିଯାଏ ତା'ର ହିସାବ କାହିଁ ? ହିସାବ କାହିଁ ସେ ଯୁକ୍ତି ତର୍କ ଆଲୋଚନା ସମାଲୋଚନାର ? କେବେ ଯେମିତି ହିସାବ ନାହିଁ କାଠଯୋଡି ମହାନଦୀ ବାଲୁକାକଣାର । ଆଜି ବି ଯେମିତି ହିସାବ ନାହିଁ ମହାନଦୀ କାଠଯୋଡ଼ିର ସେଇ ବାଲି ଉପରେ ବହି ଚାଲିଥିବା ଜଳରାଶିର ।

ସାହିତ୍ୟ ଇତିହାସ କଳାବିଜ୍ଞାନ ଭାରତ ବ୍ରିଟେନ୍ ଏସିଆ ୟୁରୋପ ଆମେରିକା—ଦୁନିଆର କିଛି ହେଲେ ବିଷୟ ସେ ଆଲୋଚାନାରୁ ବାଦ୍ ଯାଏ ନାହିଁ ଯେମିତି ! ଗାନ୍ଧି, ରବୀନ୍ଦ୍ରନାଥ, ଆନିବେସାନ୍ତ, ରୋମ୍ୟାଁ ରୋଲାଁ, ବର୍ଣ୍ଣାଡ଼ଶ, ଇବ୍‌ସେନ୍, ଟଲ୍‌ଷ୍ଟୟ, ଟୁର୍ଗେନିଭ୍ । ଗ୍ୟେଟେ, ସିଲର, ସିନ୍‌କ୍ଲୟାରଲୁଇସ୍ । କିଏ ବାଦ ନାହିଁ ସେଇ ଆଲୋଚନାର ଉପ୍‌କସନ୍ ଟେବୁଲ୍‌ଉପରୁ ।

ନିଜ ନିଜ ଭିତରେ ଅନେକ ପ୍ରଶ୍ନ, ଅନେକ ତର୍କ । ସେ ସବୁ ପ୍ରଶ୍ନର ଉତ୍ତର ଖୋଜି ଆଜି ସେ ତର୍କର ଯୁକ୍ତି । ରାଜନୀତି ସ୍ଥାନରେ ସାହିତ୍ୟ ହିଁ କ୍ରମେ ତା'ଠି ଆସନ ଜମାଇ ବସେ । କଲେଜ ଲାଇବ୍ରେରୀକୁ ରୋଜ ଯାଆସ ଚାଲେ । ରୋଜ ନୂଆ ନୂଆ ବହି ଆଣିବା, ପତ୍ର-ପତ୍ରିକା ଘାଣ୍ଟିବା, ସନ୍ଧ୍ୟାବେଳେ ବୁଲି ବାହାରି ସେ ସବୁ ବିଷୟରେ ପୁଣି ଦେଶଦୁନିଆର ଗତିବିଧି ଉପରେ ଆଲୋଚନା, ସମାଲୋଚନା, ଯୁକ୍ତିତର୍କ ଚାଲେ ତୀବ୍ର ଗତିରେ ।

କେବେ ସେଇ ଯୁକ୍ତିତର୍କର ବ୍ୟଗ୍ରତା ମଝିରେ କାଠଯୋଡ଼ି ପୋଲ ଉପରେ ଘର୍ଘର ନାଦ ଚମକାଇ ଗୋଟାଏ ସୁଦୀର୍ଘ ବୋଝେଇ ମାଲଗାଡ଼ି ଆକାଶକୁ ଧୂମାୟିତ କରିଚାଲିଯାଏ । ଆଜି କେବେ ବୈକୁଣ୍ଠନାଥ ରହୁଥିବା ରାଣୀହାଟ ପଶୁଡାକ୍ତରଖାନାର ଅନ୍ଧକାର ମୟ ପ୍ରାଚୀନ ପ୍ରକୋଷ୍ଠଟି ସେଇ ପ୍ରଚଣ୍ଡ ଯୁକ୍ତିତର୍କର ପ୍ରତିଧ୍ୱନି ଉଠାଏ ।

ଅନ୍ନଦାଶଙ୍କର କହନ୍ତି ସେଇ ପ୍ରକୋଷ୍ଠ ଥିଲା ସବୁଜଯୁଗୀୟ ସାହିତ୍ୟର ଅନ୍ତୁଡ଼ଶାଳ । ଯିଶୁଖ୍ରୀଷ୍ଟଙ୍କ ଜନ୍ମ ଯେମିତି ଘୋଡ଼ାଶାଳରେ, ସବୁଜ ଯୁଗର ଉତ୍ପତ୍ତି ଯେମିତି ପଶୁଡାକ୍ତରଖାନାରୁ । ସେଇଠି-ପ୍ରଥମେ ସ୍ଥିର ହୁଏ ଯେ ଆମର ଗୋଟିଏ କ୍ଳବ୍ ରହିବ, ଯାହାର ନାମ ହେବ Non-sense Club ଯେ ନାଁଟି ମିଳିଥିଲା ସେତେବେଳେ ଆମ ପାଠ୍ୟ ପୁସ୍ତକ ଭାବରେ ଚଳୁଥିବା ଇଂରେଜ କବି କୁପରଙ୍କ (Cowper) ପତ୍ରାବଳୀରୁ । ଯେଉଁ କବି ପିଲାଦିନେ ବାପାଙ୍କ ମନା ନ ମାନି କବିତା ଲେଖୁଥିବାରୁ ପିତୃ ପ୍ରହାର ଖାଇ ଅନୁନୟ କରନ୍ତି ।

ଆଜି କି ୪୫ ବର୍ଷପୂର୍ବେ ସେଇଁ ସବୁଜର ଉଦ୍‌ବୋଧନ କରି ବୈକୁଣ୍ଠନାଥ ଲେଖନ୍ତି—

"ସକଳ ଜୀର୍ଣ୍ଣ ସକଳ ଜରା
କାହିଁକି ରହୁଁ ପଛେ
ଅର୍ଦ୍ଧମୃତ କେବେ କି କାହିଁ
ସବୁଜ-ସୃଷ୍ଟି ରଚେ··· ?

ଅନ୍ନଦାଶଙ୍କର ମଧ୍ୟ ସେହି ସମୟରେ ଲେଖନ୍ତି—
ସବୁଜ-ପରୀ ଆସ
ପଥ ରହେ କାନ ଡେରି, ଉର୍ଦ୍ଧ୍ୱେ ରହେଁ ଘାସ
ସବୁଜ-ପରୀ ଆସ
ଯୌବନର ମନ୍ତ୍ରେ ସରି ଜୀର୍ଣ୍ଣ-ଜରା ନାଶ

× × ×

ସବୁଜ-ପରୀ ଆସ
ପଲ୍ଲବାଇ ତରୁ ଶାଖୀ ମୁଞ୍ଜରାଇ ଘାସ

× × ×

ନଗ୍ନଧରା ଅଙ୍ଗେ ଦିଅ ବସ୍ତ୍ର ଶ୍ୟାମ ବାସ
ସବୁଜ-ପରୀ ଆସ
ମୌନ ଧରା ମୁଖେ ଦିଅ ଯୌବନର ହାସ
ସବୁଜ-ପରୀ ଆସ ।

ସବୁଜ-ସଙ୍ଗଠନର ଜନ୍ମଦାତ୍ରୀରୂପେ ପୁଣି ତାହାକୁ ସକ୍ରିୟ ଶକ୍ତିଶାଳୀ କରିବା ଦିଗରେ ରେଭେନ୍‌ସା କଲେଜ ହିଁ ଥିଲା ପ୍ରଧାନ ଧାତ୍ରୀ ।

ଆମ କଲେଜର ଶତବାର୍ଷିକୀ

ଗୋପୀନାଥ ମହାନ୍ତି

ଗତ ଶହେ ବର୍ଷ ଭିତରେ ଯେଉଁ ହଜାର ହଜାର ଛାତ୍ର ରେଭେନ୍ସା କଲେଜରେ ପଢ଼ିଲେ ତାଙ୍କ ଭିତରୁ ମୁଁ ଜଣେ । ୧୯୩୦ ରେ ଆଇ. ଏସ୍‌ସି.ରେ ନାଁ ଲେଖାଇଲି । ୧୯୩୨ ରେ ବି. ଏ. ରେ, ୧୯୩୬ ରେ ଇଂରେଜି ସାହିତ୍ୟରେ ଏମ୍. ଏ. ପାଶ୍ କରି କଲେଜ ଛାଡ଼ିଲି । ସେତେବେଳେ ଖାଲି ଇଂରେଜିରେ ଏମ୍. ଏ. ଥିଲା । ପରୀକ୍ଷା ଦେଇ ପାଶ୍ କରିଥିଲୁଁ ଆମେ ମୋଟେ ଦି ଜଣ ।

ନାନା ଆଶା ନାନା ସ୍ୱପ୍ନ ନେଇ ଘରଆଡ଼ୁ ବହୁତ ପିଲା ଆସନ୍ତି କଲେଜକୁ । ପାଠ୍ୟକ୍ରମର ବ୍ୟବସ୍ଥା ଭିତରେ ମାର୍କ-ଫେଲ-ପାଶ୍ ସମ୍ମାନ ଆଦି ତଲସି ଫଳ ମାପି ହୁଏ, କିନ୍ତୁ ମଣିଷର ବଢ଼ନ୍ତି ବେଳର ଭିତର ଜୀବନ ଉପରେ କଲେଜ ଦିନ-ଗୁଡ଼ିକ ଯେଉଁ ପ୍ରଭାବ ପକାଏ ତାକୁ ମାପି ହୁଏ ନାହିଁ, କଳି ହୁଏ ନାହିଁ ।

ଆଇ. ଏସ୍‌ସି. ବେଳେ ଇଷ୍ଟ ହଷ୍ଟେଲ୍‌ରେ ରହୁଥିଲି, ବି. ଏ. ପ୍ରଥମ ବର୍ଷ ୱେଷ୍ଟ ହଷ୍ଟେଲ୍‌ରେ । ଅନ୍ୟାନ୍ୟ ବର୍ଷ ପଦାରେ, ସହରରେ ମୋ ଭାଇ ଶ୍ରୀ କାହ୍ନୁଚରଣଙ୍କ କତିରେ । ହଷ୍ଟେଲ ଜୀବନ ଓ ପଦାରେ ରହିବା ଛାତ୍ରଙ୍କ ଜୀବନ ସହିତ ଘନିଷ୍ଠ ସମ୍ପର୍କ ଥିଲା । ଅସଂଖ୍ୟ ବନ୍ଧୁ, ଅନେକ ସୁଖର ସ୍ମୃତି, ଅନେକ ପ୍ରକାର ଅନୁଭୂତି । ଓଡ଼ିଆରେ ଲେଖାଲେଖି କରିବା ଉପରେ ଗୁରୁତ୍ୱ ଦେଲି ମୋ କଲେଜ ଜୀବନରେ । ଡିବେଟିଂ, ସାହିତ୍ୟ, ଗପ, ଖେଳ, ବୁଲା, ପାଠ ଛଡ଼ା ଏହାରି ଉପରେ ଝୁଙ୍କ୍ ଥିଲା । ମୋ ସମୟର ବନ୍ଧୁ-ମାନେ ଓଡ଼ିଶାର ନାନା କ୍ଷେତ୍ରରେ ପ୍ରସିଦ୍ଧ ହେଲେ, ଭାବିଲେ ସ୍ମୃତି କୁଣ୍ଡେମୋଟ ହୋଇଯାଏ ।

ଟିକିଏ ଭାବିଲେ ଜଣାପଡ଼େ, ରେଭେନ୍ସା କଲେଜର ଛାତ୍ରମାନେହିଁ ତ ଓଡ଼ିଶାର ଶିକ୍ଷିତ ସମାଜର ବେଶିଭାଗ ହୋଇଥିଲେ ଯୁଗ ଯୁଗ ପର୍ଯ୍ୟନ୍ତ । ଓଡ଼ିଶାରେ ଅନ୍ୟ ନନ୍-ଟେକ୍‌ନିକାଲ୍ କଲେଜ ନଥିଲା । ଯେ କଲେଜ ଶିକ୍ଷା ପାଇଲେ ସେମାନଙ୍କୁ ସେଥିପାଇଁ ଆସିବାକୁ ପଡ଼ିଲା ଏହି କଲେଜକୁ । ଯେ ମେଡ଼ିକାଲ୍ କି ଇଞ୍ଜିନିଅରିଂ କଲେଜରେ ପଢ଼ିବାକୁ ଗଲେ ସେମାନେ ବି ଆଗ ଆଇ. ଏସ୍‌ସି. ପଢ଼ିବାକୁ ଆସୁଥିଲେ ଏଇଠିକୁ । ଓଡ଼ିଶାର ଏକମାତ୍ର ଆଇନ୍ କଲେଜ ବି ଏଇ । ଶହେ ବର୍ଷ ବୟସ୍କ ରେଭେନ୍ସା କଲେଜ ଦାବି କରିପାରେ ଯେ ଏତେ ବର୍ଷରେ ଓଡ଼ିଶାର ଇତିହାସକୁ ତା ଅବଦାନ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ।

କଟକରେ ଅନ୍ୟ କୌଣସି ଭଲ ଲାଇବ୍ରେରି ନଥିଲା । ରେଭେନ୍ସା କଲେଜ ଲାଇବ୍ରେରିର ବହି ଛାତ୍ରମାନଙ୍କ ହାତରୁ ଅନ୍ୟମାନଙ୍କ ହାତକୁ ହୋଇ ସହରର ଜ୍ଞାନ ବଢ଼ାଏ ।

ଏ କଥା ବି କୁହାଯାଇ ପାରେ ଯେ ଓଡ଼ିଶାରେ ଭାବ ରାଜ୍ୟରେ ଆଧୁନିକତାର ଉଦ୍‌ଗମ ମଧ୍ୟ ବହୁ ପରିମାଣରେ ଘଟିଥିଲା ସେହି ରେଭେନ୍ସା କଲେଜକୁ ଅବଲମ୍ବନ କରି । ସାହିତ୍ୟ କ୍ଷେତ୍ରରେ ବେଶି ତା ଆଖିରେ ପଡ଼ୁଥିଲା । ଆଧୁନିକ ଓଡ଼ିଆ ସାହିତ୍ୟର ଅନେକ ଜଣାଶୁଣା କର୍ମୀ ସେହି କଲେଜର ଛାତ୍ର ଥିଲେ । ଅଧ୍ୟାପକ, ସାହିତ୍ୟିକ, ରାଜନୈତିକ ନେତା, ଆଇନ୍-ବିଶାରଦ, ଶାସନ କର୍ମଚାରୀ, ବିଭିନ୍ନ ବୃତ୍ତିଧାରୀ, ଏପରି ଅନେକ ଅନେକ ଥିଲେ ସେହି କଲେଜର । ସେମାନେ ଓଡ଼ିଶାର ଘର ଆଡ଼ର, ପୁଣି ଓଡ଼ିଶାରେ ନଥାଇ ଅନ୍ୟ ପ୍ରାନ୍ତୀୟ ଶାସନ ଅଧୀନରେ ଥିବା ଓଡ଼ିଆଭାଷୀ ଅଞ୍ଚଳମାନଙ୍କର, ସେତେବେଳେ ଓଡ଼ିଶାଠୁଁ ଅଲଗା ହୋଇ ରହିଥିବା ନାନା ଗଡ଼ଜାତ ଅଞ୍ଚଳର । ଏକ ବିଦ୍ୟା ଅନୁଷ୍ଠାନରେ ରହି ଘରଆଡ଼ର ଓଡ଼ିଆ ମୁଲକମାନଙ୍କ ସୁଖ ଦୁଃଖ ବିଷୟରେ ଭାବିବା ପାଇଁ ସେଠି ଆପେ ମିଳିଥିଲା ଏକାଠି ହେବାକୁ ସୁଯୋଗ।

୧୯୩୦ ସରକ ଓଡ଼ିଶାସାରା ଯେଉଁ ଚିନୋଟି ଚେତନା ଖେଳୁଥିଲା, — ପ୍ରଥମେ, ଭାରତର ସ୍ୱାଧୀନତାପ୍ରାପ୍ତି ପାଇଁ ଆବେଗ ଓ ଆନ୍ଦୋଳନ, ଦ୍ୱିତୀୟରେ, ବିଚ୍ଛିନ୍ନ ଓଡ଼ିଆ ଅଞ୍ଚଳମାନଙ୍କୁ ମିଶାଇ ସ୍ୱତନ୍ତ୍ର ଓଡ଼ିଶା ପ୍ରଦେଶ ଗଠନ ପାଇଁ ଆକାଙ୍କ୍ଷା ଓ ତୃତୀୟରେ ତା ସଙ୍ଗେ ସଙ୍ଗେ, ଓଡ଼ିଶା କିପରି ଉଠିବ, ଗୌରବ ପାଇବ ସେଥିପାଇଁ ଆକୁଳ କାମନା, ରେଭେନ୍‌ସା କଲେଜର ଛାତ୍ର ସମାଜରେ ସେହି ତିନୋଟି ଚେତନାର ଝଲକ ଫୁଟିଥିଲା । ସ୍ୱାଧୀନତା ଆନ୍ଦୋଳନର ନେତାମାନଙ୍କ ପ୍ରତି ପ୍ରଗାଢ଼ ଭକ୍ତି ଥିଲା । ତା ସଙ୍ଗେ ସଙ୍ଗେ ଓଡ଼ିଶା ପ୍ରତି ଘଟିଥିବା ଅନ୍ୟାୟ ଅବିଚାର ଲାଗି ମନରେ କ୍ଷୋଭ ଥିଲା । କ୍ରମେ ବଢ଼ି ଉଠୁଥିଲା ଦଳିତ ନିଷ୍ପେଷିତ ସାଧାରଣ ମଣିଷ ମୂଲିଆ ପ୍ରତି ସହାନୁଭୂତି । ଋଷିଆ ରାଜ୍ୟରେ ସମାଜରେ ସମତା ଓ ନ୍ୟାୟମୂଳକ ଦର୍ଶନ ପ୍ରଭାବ ପକାଇବାକୁ ଆରମ୍ଭ କରିଥିଲା କିନ୍ତୁ ସାଂଗଠନିକ ଭାବରେ ସ୍ପଷ୍ଟ ରୂପ ନେଇ ନ ଥିଲା ।

ପ୍ରଦେଶର ସେଭଳି ଏକମାତ୍ର ଅନୁଷ୍ଠାନ ଥିଲା ସେ, ଯୁବଶକ୍ତିର ପ୍ରାଣକେନ୍ଦ୍ର । ତେଣୁ ସମସ୍ତ ଅନୁସାରେ ଦେଶଯାକର ଚେତନା ବଳେ ତାକୁ ପ୍ରଭାବିତ କରୁଥିଲା । ସୃଜନକ୍ଷମ ମଣିଷ ସେ ତିଆରି କରିଛି ଅଗଣିତ ।

କିନ୍ତୁ 'ସେ' କିଏ ? ତାର କୋଠା ଆଉ ପଢ଼ାଆଡ଼ କେବେ ନୁହେଁ । ତାର ପାଠ୍ୟକ୍ରମରେ ଅସାଧାରଣ ହୋଇ ଏଭଳି କିଛି ନଥିଲା ଯାହା ନିର୍ଦ୍ଦିଷ୍ଟ ପାଠ୍ୟକ୍ରମରୁ ବାହାର । ଅଧ୍ୟାପନା ଦାୟିତ୍ୱରେ ଯେଉଁମାନେ ଥିଲେ ସେମାନଙ୍କରୁ ସମସ୍ତେ ଯେ ବିଚକ୍ଷଣ ବିଶାରଦ ଥିଲେ ଅଥବା ନିଜ ନିଜ ବିଦ୍ୟାରେ ଛାତ୍ରଛାତ୍ରୀଙ୍କୁ ଅନୁପ୍ରାଣିତ କରିବା ଭଳି ଶକ୍ତିସଂପନ୍ନ ଥିଲେ ତା ବି କହି ହେବ ନାହିଁ । ନାନା ପ୍ରକାରର ଥିଲେ । କିନ୍ତୁ ଭୁଲି ହେବ ନାହିଁ, ସେମାନଙ୍କଠି ଥିଲା ଛାତ୍ରଛାତ୍ରୀଙ୍କ ପ୍ରତି ଗଭୀର ଶ୍ରଦ୍ଧା, ସେମାନଙ୍କ ଆନ୍ତରିକ ଶୁଭେଚ୍ଛା ଶକ୍ତିଶାଳୀ ପ୍ରେରଣା ହୋଇ କାର୍ଯ୍ୟ କରୁଥିଲା, ସେମାନେ ନିଜେ କିଏ କଣ କେତେ ଭାବିବା ଆଗରୁ ସତେ ଯେମିତି ସେମାନେ ଛାତ୍ର ଆଡ଼କୁ ବେଶି ଦେଖୁଥିଲେ ଜ୍ଞାନର ଦ୍ରଷ୍ଟା ପରି ।

ଆଉ ପାଖେ, ସେହି ଉଦାର, ସ୍ନେହ, ଶ୍ରଦ୍ଧା-ପରିପୂର୍ଣ୍ଣ ଅଧ୍ୟାପକମାନଙ୍କ ପ୍ରତି ଛାତ୍ରମାନଙ୍କର ଥିଲା ବିନମ୍ର, ଭକ୍ତି, ଅକପଟ ମର୍ଯ୍ୟାଦା ଜ୍ଞାପନ । ସତେ ଯେମିତି ଗୋଟିଏ ପରିବାର । ପରସ୍ପର ସଂପର୍କ ଭିତରେ ମଣିଷ ମଣିଷ ପୂର୍ଣ୍ଣ ଥିଲା । କେହି କାହା ଲାଗି ଖାଲି ଗୋଟାଏ ନାଁ ହୋଇ ନଥିଲେ ।

ଶାସନ ଥିଲା, ତା ଭିତରେ ହିଂସା ନଥିଲା, ଶତ୍ରୁତା ନ ଥିଲା । ସେମାନେ ବୁଝି ଥିଲେ ପିଲାଏ ଅନେକ କଥା କରନ୍ତି ଯାହା ନ କରିବା କଥା କିନ୍ତୁ ତାକୁ ବେଶି ନକୁଟିବା ଠିକ୍ ହେବ ନାହିଁ; ପିଲାଙ୍କ ଇଚ୍ଛାକୁ ଚାପି ପକାଇବା ଠିକ୍ ହେବ ନାହିଁ, ଏଭଳି କିଛି କରିବା ଉଚିତ ହେବ ନାହିଁ ଯାହିଁରେ ପିଲାର ମନରେ ପଶିବ ହୀନ ମନୋବୃତ୍ତି ।

ଅନେକେ ନିଜ ଗୁଣରେ ପରମ ସମ୍ମାନନୀୟ ଥିଲେ । କାହାଣୀ ରହିଥାଏ କେତେ ଅଧ୍ୟାପକଙ୍କ ବଦାନ୍ୟତା ବିଷୟରେ । ଅଭାବୀ ଛାତ୍ର ବହୁତ । କଲେଜର ସୋସିଏଲ୍ ସାର୍ଭିସ୍ ଫିଲ୍ଡର ସାହାଯ୍ୟ ଯଥେଷ୍ଟ ହୁଏ ନାହିଁ । ଛଳ ଛଳ ଆଖି, ଶୁଖିଲା ମୁହଁ, ନାଁ କଟି ଯାଉଛି, ବହି ନାହିଁ, ଆର୍ଥିକ ଅବସ୍ଥା ଶୋଚନୀୟ, ଟିକିଏ ସାହାଯ୍ୟ ମିଳିଲେ ପିଲାଟି ପଢ଼ି ପାରିବ । କେଉଁ କେଉଁ ଅଧ୍ୟାପକ ଆର୍ଥିକ ସାହାଯ୍ୟ ଦିଅନ୍ତି । ପରିଜା ସାହେବ, ଶ୍ରୀ ବଳଭଦ୍ର ପ୍ରସାଦ, ଶ୍ରୀ ଗୁରୁଚରଣ ମହାନ୍ତି, ଶ୍ରୀ ଲକ୍ଷ୍ମୀକାନ୍ତ ଚୌଧୁରୀ, ଏମାନେ ସେହି ଦାନଶୀଳ ଅଧ୍ୟାପକ ତାଲିକାର । ପରିଜା ସାହେବ ନିଜ ଦରମାରୁ ଛାତ୍ରମାନଙ୍କୁ ବହୁତ ଟଙ୍କା ଦାନ କରୁଥିଲେ । ବୋଲି କୀର୍ତ୍ତି ଉଡ଼ୁଥାଏ । ସଂସ୍କୃତ ଓ ଓଡ଼ିଆ ଅଧ୍ୟାପକ ଲକ୍ଷ୍ମୀକାନ୍ତ ଚୌଧୁରୀ ଆପଣାର ଦରମାରୁ ବେଗେ ଦାନ ଖଇରାତ କରୁଥିଲେ, ଗରିବ ଛାତ୍ରଙ୍କୁ ସାହାଯ୍ୟ କରୁଥିଲେ, ଅନେକ ଗୁଣୀ ବ୍ୟକ୍ତିଙ୍କୁ ସାହାଯ୍ୟ କରୁଥିଲେ, ଦରମା ଦେଇ ସଙ୍ଗୀତଜ୍ଞ ନିଯୁକ୍ତ କରି ବାଦ୍ୟଯନ୍ତ୍ର କିଣି ସଙ୍ଗୀତ ବିଦ୍ୟାଳୟ ବସାଇ ନେଇଥିଲେ, ହୋମିଓପ୍ୟାଥି ଔଷଧ ବାଣ୍ଟି ବହୁତ ଖର୍ଚ୍ଚ କରୁଥିଲେ । ସେ ଥିଲେ ସେତେବେଳେ ଓଡ଼ିଶାର

ଅବ୍ୟାଣ୍ଡୁ ହୋମିଓପ୍ୟାଥି ବିଶାରଦ , ହଜାର ହଜାର ଲୋକଙ୍କୁ ଚିକିତ୍ସା କରୁଥିଲେ, ସବୁ ନିଜ ଖର୍ଚ୍ଚରେ ।

ଆର୍ତ୍ତବାବୁ ପ୍ରାଚୀନ ଓଡ଼ିଆ ସାହିତ୍ୟର ପୁନରୁଦ୍ଧାର ପାଇଁ 'ପ୍ରାଚୀ ସମିତି' ଗଢ଼ିଥିଲେ, କେମିଷ୍ଟ୍ରି ଅଧ୍ୟାପକ ଗୁରୁଚରଣ ବାବୁ ତାଙ୍କର ସହକର୍ମୀ ଥିଲେ । ଫିଜିକ୍ସ ଅଧ୍ୟାପକ ନାରଣ ବାବୁ ମୂଳ ଜର୍ମାନ୍ ଭାଷାରେ ବହୁତ ଫିଜିକ୍ସ ଅଧ୍ୟୟନ କରିଥିଲେ ବୋଲି କିମ୍ବଦନ୍ତୀ ହୋଇଥିଲା, କ୍ଲାସ୍‌ରେ ସେ ଚିନ୍ତାଶୀଳ, ଜ୍ଞାନଗମ୍ଭୀର, କିନ୍ତୁ କଲେଜର ସବୁ ପ୍ରକାର ଖେଳର ସେ ଥିଲେ ପରମ ଉତ୍ସାହୀ ପୃଷ୍ଠ-ପୋଷକ । ଇତିହାସ ଅଧ୍ୟାପକ ନିର୍ମଳ ବାବୁ ନାନା ସାଂଗଠନିକ କାର୍ଯ୍ୟରେ ପରିଶ୍ରମ କରୁଥିଲେ । ଇତିହାସ ଅଧ୍ୟାପକ ଘନଶ୍ୟାମ ବାବୁ ଓ ଇଂରେଜି ଅଧ୍ୟାପକ କୃପାନାଥ ମିଶ୍ର ଓ ପରେ ଗଣିତ ଅଧ୍ୟାପକ ବାମାଚରଣ ଦାସ କଲେଜ ଥିଏଟର କରାଇବାରେ ଉତ୍ସାହୀ ଥିଲେ । ତ୍ରିପାଠୀ ସାହେବ ଦୂର ଦୂର ହସୁଥିଲେ ସୁଦ୍ଧା ଛାତ୍ରମାନଙ୍କର ବିଶ୍ୱାସ ଥିଲା ସେ ସେ ସେମାନଙ୍କୁ ସମର୍ଥନ କରିବେ, ସାହାଯ୍ୟ ହେବେ, ସେଥିପାଇଁ ସେ ଜନପ୍ରିୟ ହୋଇଥିଲେ ।

ଅଧ୍ୟାପକମାନଙ୍କ ଭିତରେ ଡକ୍ଟର୍ ଥିଲେ କେମିଷ୍ଟ୍ରିର ବାଓ୍ୱାକର୍ତ୍ତାର୍ ସିଂ, ଡକ୍ଟର ବଳଭଦ୍ର ପ୍ରସାଦ , ପରେ ଡକ୍ଟରେଟ୍ ପାଇ ଆସିଲେ ଡକ୍ଟର ହରିବନ୍ଧୁ ମହାନ୍ତି । କିନ୍ତୁ ଆହୁରି କେତେକ ଅଧ୍ୟାପକଙ୍କ କଥା ଭାବିଲେ ଲାଗୁଥିଲା ଡକ୍ଟରେଟ୍ ଓ ଜ୍ଞାନର ଓ ଗୁଣର ଉତ୍କର୍ଷ ବାଧ୍ୟତଃ ଏକାଠି ଥିବା କଥା ଏପରି ନୁହେଁ । ପରିଜା ସାହେବ ଓଡ଼ିଶା ବାହାରେ ବି ବହୁତ ସମ୍ମାନିତ ଏକଥା ଛାତ୍ରମାନେ ଜାଣିଥିଲେ ଓ ସେଥିପାଇଁ ଗର୍ବ ଅନୁଭବ କରୁଥିଲେ । ଜ୍ଞାନରେ, ଗୁଣରେ, ବ୍ୟବହାରରେ ସେ ହୋଇଥିଲେ ଆଦର୍ଶ । ଏଡ଼େ ବଡ଼ ଅଧ୍ୟାପକ ହୋଇ ସେ କି ଯତ୍ନ ଓ ଧୈର୍ଯ୍ୟ ସହକାରେ ନୂଆ ଆସିଥିବା ପ୍ରଥମ ବର୍ଷର ଛାତ୍ରମାନଙ୍କୁ ପଢ଼ାନ୍ତି ଓ ବୁଝାନ୍ତି ! ଗଣିତ ଶାସ୍ତ୍ରରେ ଅଧ୍ୟାପକ ଶାରଦାକାନ୍ତ ଗାଙ୍ଗୁଲି ଅତ୍ୟନ୍ତ ମୌଳିକ ପଦ୍ଧତିରେ ପଢ଼ାଉଥିଲେ, ସେତେବେଳେ ଗଣିତ ଲାଗେ ଜୀବନର ଦର୍ଶନର ସୂକ୍ଷ୍ମ ବ୍ୟାଖ୍ୟା ପରି ।

ଗମ୍ଭୀର ପ୍ରିୟଦର୍ଶନ ପି.ଏନ୍. ଦେ ଥିଲେ ଅକ୍ସଫୋର୍ଡ଼ କି କେମ୍ବ୍ରିଜ୍‌ର ର୍‍ୟାଙ୍ଗଲର୍, ପ୍ରଖର ଧୀସଂପନ୍ନ । ଅର୍ଥଶାସ୍ତ୍ରରେ ଅଲ୍ପଦିନ ପାଇଁ ଆମର ଅଧ୍ୟାପକ ଥିଲେ ପ୍ରସିଦ୍ଧ ବାଥେଜା ସାହେବ, ତାଙ୍କର ବିଚକ୍ଷଣ ବିଶ୍ଳେଷଣ , ପରେ ସେ ଆହୁରି ଜ୍ୟୋତିମନ୍ତ୍ରୀ ପଦବୀରେ ନିଯୁକ୍ତ ହୋଇ ଚାଲିଗଲେ ।

ଇଂରେଜିରେ ମୁଖ୍ୟ ଅଧ୍ୟାପକ ଥିଲେ ନିରଞ୍ଜନ ନିୟୋଗୀ, ଶାନ୍ତ, ସୌମ୍ୟ ମୂର୍ତ୍ତି, ଲୁଗା ଓ ପଞ୍ଜାବୀ ପିନ୍ଧନ୍ତି । ଶୁଣିଥିଲୁଁ ସେ ୟୁରୋପରେ କେତେ ବର୍ଷ ଥିଲେ, ଡକ୍ଟରେଟ୍ କରୁ କରୁ ମା'ଙ୍କ ଅସୁସ୍ଥତା ସମ୍ବାଦ ପାଇ ତାକୁ ଛାଡ଼ ଦେଇ ଚାଲି ଆସିଥିଲେ । ତାଙ୍କ ବକ୍ତୃତାରେ ସାହିତ୍ୟର ପ୍ରାଣସ୍ଫୂର୍ତ୍ତି ଉଠେ, ସେ କହୁ କହୁ ଭାବପ୍ରବଣ ହୁଅନ୍ତି, ଥରିବାର ଥରେ ଶୁଣିଛୁ ଯେତେବେଳେ କର୍ପ୍ଲିଙ୍କ ହ୍ୱାଇଟ୍‌ମ୍ୟାନ୍ସ ବର୍ଡ଼ନ୍ କବିତା ଆଲୋଚନା କରୁଥିଲେ । କ୍ଲାସ୍‌ରେ ଗୁରୁ-ଗମ୍ଭୀର ନିୟୋଗୀ ଘରେ ବେହେଲା ବଜାଇ ଝିଅ ନାତୁଣୀ ସଙ୍ଗରେ ନାଚନ୍ତି । ଇଂରେଜୀ ଅଧ୍ୟାପକ କୃପାନାଥ ମିଶ୍ର ନିଜେ ହିନ୍ଦୀରେ କବି ଓ ନାଟ୍ୟକାର, ସେ ଉତ୍କୃଷ୍ଟ ଅଭିନେତା ବି । ତାଙ୍କ ବକ୍ତୃତା ମୌଳିକ ଚିନ୍ତା ଧାରାରେ ଆପ୍ଲୁତ ହୋଇଥାଏ, ଲାଗୁଥାଏ ସେ ଆଧୁନିକ ସମାଲୋଚକର ଅନ୍ତର୍ଦୃଷ୍ଟି ଘେନି ଇଂରେଜି ସାହିତ୍ୟର ତଳସାକେ ବହୁଦୂର ଦେଖି ପାରୁଥିଲେ ଓ ଦେଖାଇ ପାରୁଥିଲେ, ଖାଲି ଅଧ୍ୟୟନ ନୁହେଁ, ସାହିତ୍ୟ ସୃଷ୍ଟି ପାଇଁ ଚେତନା ଉପୁଜାଇ ପାରୁଥିଲେ । ଅଧ୍ୟାପକ କଣୋସ୍ୱ ପ୍ରସାଦ ସିହ୍ନା ଯେତିକି ପଢ଼ାଉଥିଲେ ତାକୁ ନାନା ଦିଗରୁ ବିଶ୍ଳେଷଣ କରି ବୁଝାଉଥିଲେ, ତାଙ୍କ ବାଗ ହସାସୀ ଓ ମଧୁ କୃପା । ଅଧ୍ୟାପକ ଗିରିଜାଶଂକର ରାୟ ତାଙ୍କର ସ୍ମରଣଶକ୍ତି ପାଇଁ ବିଖ୍ୟାତ ଥିଲେ, ସ୍ମରଣରୁ ଉଦ୍ଧୃତ କରି ସେ ଅନେକ ମୂଲ୍ୟବାନ କଥା କହୁଥିଲେ, ସେ ଲୋଡ଼ୁଥିଲେ ଆମର ମୂଳଦୁଆ ଦୃଢ଼ ହେଉ, ଧାରଣା ସ୍ପଷ୍ଟ ଓ ନିର୍ଭୁଲ ହେଉ ।

ଦର୍ଶନର ମୁଖ୍ୟ ଅଧ୍ୟାପକ ରତ୍ନାକର ପତି ଉତ୍କଳ ମଣିଙ୍କ ଜାମାତା । ସେ ନିଜେ ମେଧାବୀ ଛାତ୍ର ଥିଲେ । ଆମେ ଶୁଣିଥିଲୁଁ କିପରି ସେ ବିରିବାଡ଼ିରୁ ଚାଲି ଚାଲି ଆସି ପଢ଼ି

ଉଚ୍ଚ ଶିକ୍ଷିତ ହୋଇଥିଲେ । କେତେ ଅଧ୍ୟାପକଙ୍କ ଜୀବନର କାହାଣୀ ଛାତ୍ରମାନଙ୍କୁ ଉତ୍ସାହ ଓ ସାହସ ଦେଉଥିଲା । ଅଧ୍ୟାପକ ପତି ଓ ଅଧ୍ୟାପକ ବିପିନ ବିହାରୀ ରାୟ, ଉଭୟେ ଓଡ଼ିଆରେ ଦାର୍ଶନିକ ପ୍ରବନ୍ଧମାନ ଲେଖି ଛପାଇ ଥିଲେ । ଫକୀର ମୋହନଙ୍କ ପୁତ୍ର ଦାର୍ଶନିକ ମୋହିନୀ ମୋହନ ସେନାପତି ଦର୍ଶନ ବ୍ୟାଖ୍ୟାରେ ସଂସ୍କାରମୁକ୍ତ ଜଡ଼ବାଦୀ ସ୍ୱାଧୀନ ମତ ବ୍ୟକ୍ତ କରୁଥିଲେ । ସେ ସବୁବେଳେ କଣ ଭାବୁଥାନ୍ତି । ଇତିହାସର ମୁଖ୍ୟ ଅଧ୍ୟାପକ ନଳିନୀକାନ୍ତ ସାନ୍ୟାଲ୍ ଶ୍ରୀଚୈତନ୍ୟଭକ୍ତ ଥିଲେ, ବୈଷ୍ଣବ ଧର୍ମ ବିଷୟରେ ଗ୍ରନ୍ଥ ଲେଖିଥିଲେ, ଶୁଣା ହେଉଥିଲା ସେ ତାଙ୍କର ସମୁଦାୟ ଅର୍ଜନ ଚୈତନ୍ୟ ମଠକୁ ଦାନ କରୁଥିଲେ । ତାଙ୍କ ପୁଅ ସତ୍ୟ ଆମର ସହପାଠୀ ଥିଲା । ସେ ସେତେବେଳେ ଧର୍ମଚିନ୍ତା ବିରୋଧରେ ଥିଲା । ପରେ ଶରତ୍‌କୁମାର ରହି ରାମକୃଷ୍ଣ ମିଶନଭୁକ୍ତ ହେଲା ବୋଲି ଶୁଣାଗଲା । ଇତିହାସ ଅଧ୍ୟାପକ ଘନଶ୍ୟାମ ଦାସ, ହାସ୍ୟମୁଖ, ସୁଦର୍ଶନ, ଓଡ଼ିଶା ଇତିହାସ ଓ ତା ଗବେଷଣା ପ୍ରତି ଆଗ୍ରହୀ ଥିଲେ, ଓଡିଶାର ଅତୀତ ଗୌରବ ବିଷୟରେ କହୁ କହୁ ସେ ଖୁବ ଭାବପ୍ରବଣ ହୋଇପଡ଼ନ୍ତି, ସେତେବେଳେ ତାଂକ ବକ୍ତୃତା ହୃଦୟକୁ ଛୁଏଁ ।

ବିଜ୍ଞାନ ଅଧ୍ୟାପକମାନଂକ ଅଧ୍ୟାପନା ବାଗରେ ଥିଲା ପରିଷ୍କାର ଆଖିରେ ଭିତରଆଡ଼କୁ ଦେଖି ବୁଦ୍ଧି ବିଚାର ଉପରେ ନିର୍ଭର କରି ସବୁକଥା ବିଶ୍ଳେଷି ଚଞ୍ଚଳ ଶାନ୍ତ ସଯତ୍ନ ପଦକ୍ଷେପ କରିବା । ତ୍ରିପାଠୀ-ସାହେବ, ପରିଜା ସାହେବ, କେମିଷ୍ଟ୍ରିର ଡକ୍ଟର ବଳଭଦ୍ର ପ୍ରସାଦ, ଲୋକନାଥ ବାବୁ, ଗୁରୁଚରଣ ବାବୁ, ଫିଜିକ୍‌ସର ନାରଣ ବାବୁ, ହରିବନ୍ଧୁ ବାବୁ, ବଟାନିର ପଶୁରାମ ବାବୁ ଆଦିଙ୍କର ଅଧ୍ୟାପନା ପଦ୍ଧତି ଥିଲା ସେହିପରି, ପାହାଚ ଉପରୁ ପାହାଚ ହୋଇ ଯୁକ୍ତିଗୁଡ଼ିକ ଧରି ଧରି ଗଲେ ପାଠ ବୁଝି ହୋଇଯାଏ, ମନେ ରହିଯାଏ ।

ଇଂରେଜ ଅଧ୍ୟାପକ କୃତ୍ତିବାସ ସାମନ୍ତରାୟ ମନେ ପକାନ୍ତି ହସୁ ହସୁ ଜୀବନରେ ନିରୁଦ୍‌ବେଗ ବିଶ୍ରାମ, ଆବଶ୍ୟକ ପରିମାଣରେ କାର୍ଯ୍ୟ, ଶାନ୍ତ ଓ ସୌଜନ୍ୟରେ ଜୀବନ ଉପଭୋଗ । ତାଙ୍କୁ ଦଣ୍ଡବତ କଲେ ସେ ଯେପରି ଆଶୀର୍ବାଦ କରନ୍ତି ମନ କିଣି ହୋଇଯାଏ । ଅଧ୍ୟାପକ ସନାତନ ମହାନ୍ତି ସମସ୍ତିଙ୍କି ସାଧମତେ ପାଠ ବୁଝାଇବାକୁ ପରିଶ୍ରମ କରନ୍ତି । ତାଙ୍କ ଧୈର୍ଯ୍ୟ ତୁଟେ ନାହିଁ । ଶ୍ରମରେ, ଅନ୍ତରଙ୍ଗତା ଫୁଟି ଉଠେ । ଗଣିତ ଅଧ୍ୟାପକ ହରେକୃଷ୍ଣ ଦାସଙ୍କଠିଁ । ଆପଣା ଭୁଲ ମଣିଷ । ବିଲାତରୁ ନୂଆ ହୋଇ ଆସିଥାନ୍ତି ଅଧ୍ୟାପକ ହରିହର ମିଶ୍ର, ଇଂରେଜ ବିଭାଗକୁ, ସଦାଳାପୀ, ସ୍ନେହୀ, ନିଜେ ଫରାସୀ ଭାଷାରେ କ୍ଲାସ ଖୋଲିଥିଲେ, ଶୁଣୁଁ ଥିଲେ ପିଲାଏ ଚଉଆରିଆ ହୁଅନ୍ତି

ସଂସ୍କୃତ ଓଡ଼ିଆ ମୁଖ୍ୟ ଅଧ୍ୟାପକ କାଶୀନାଥ ଦାସ ନିଜେ ଛାତ୍ର ଜୀବନରେ ଆଲ୍ଲାହାବାଦ୍‌ରୁ ଏମ୍.ଏ.ରେ ସ୍ୱର୍ଣ୍ଣପଦକ ପାଇ ପାଶ୍ କରିଥିଲେ ବୋଲି ଶୁଣିଥିଲୁଁ ଓ ତେଣୁ ଗର୍ବ ଅନୁଭବ କରୁଥିଲୁଁ । ସେ ସରଳ ଭାବେ ବୁଝାଇ ଯାଆନ୍ତି । ସ୍ୱାଭାବିକ ଗାମ୍ଭୀର୍ଯ୍ୟ ଭିତରେ ବେଳେ ବେଳେ ଯେପରି ସୂକ୍ଷ୍ମ ଥଟ୍ଟା କରନ୍ତି ସେଥିରୁ ତାଙ୍କ ବୁଦ୍ଧିର ପରିଚୟ ମିଳେ । ଅଧ୍ୟାପକ ଲକ୍ଷ୍ମୀକାନ୍ତ ଚୌଧୁରୀ ସବୁବେଳେ ଶାନ୍ତ, ହସ ହସ, ତାଙ୍କ ବକ୍ତୃତା ଉପଭୋଗ୍ୟ ହୁଏ, ବ୍ୟକ୍ତିତ୍ୱ ଆପଣାର ଲାଗେ ।

ସଂସ୍କୃତ ଓ ଓଡ଼ିଆ ଅଧ୍ୟାପକ ଆର୍ତ୍ତବଲ୍ଲଭ ମହାନ୍ତି ନାନା ସ୍ୱତନ୍ତ୍ର ବିଶିଷ୍ଟତା ଲାଗି ଅବିସ୍ମରଣୀୟ । ଛାତ୍ରମାନେ ତାଙ୍କୁ ଗୁରୁଜନ ଭାବି ଡରନ୍ତି । ଅଥଚ ଭଲ ପାଆନ୍ତି । ସେ ଛାତ୍ରମାନଙ୍କୁ ସମ୍ବୋଧନ କରନ୍ତି 'ତୁ' । ସେ ଓଡିଶାର ଇତିହାସ ଓ ସଂସ୍କୃତି ସେନେ ଗର୍ବ ଅନୁଭବ କରନ୍ତି । ସେହି କଥା ପ୍ରଚାର କରନ୍ତି । ଅନ୍ୟମାନଙ୍କୁ ଅନୁପ୍ରାଣିତ କରନ୍ତି । ସବୁବେଳେ ଓଡ଼ିଶାର ଗୌରବ ପ୍ରତିପାଦନ କରିବାକୁ ଯୁକ୍ତି କରିବାକୁ ସେ ଆଗଭର । ଛାତ୍ରମାନଙ୍କୁ ସେ ନିଜ ଜୀବନର ଉଦାହରଣଦେଇ ଆଶ୍ୱାସ ଦିଅନ୍ତି ଯେ ମଣିଷ ଆଗେ ଯେଉଁ ଅବସ୍ଥାରେ ପଡ଼ିଥାଉ, ଯେତେବେଳେ ସାଧନା ଆରମ୍ଭ କରିବ ସେତେବେଳେ ଉନ୍ନତି କରିବ । ଆମେ ଶୁଣିଥିଲୁ ଏମ୍. ଏ. ପରେ ସେ ବହୁବର୍ଷ ପର୍ଯ୍ୟନ୍ତ ବହୁତ ରାତିଯାକେ ପଢ଼ିଥିଲେ । ସାମ୍ନାରେ ପୋଥିଗଦା ଥାଇ ତାଙ୍କର ବଡ଼ ଫଟୋ ଆମେ ଦେଖିଥିଲୁଁ । ତାଙ୍କ ନା ପଡିଲେହିଁ ଓଡିଆ ପୋଥି ମନେ ପଡ଼ୁଥିଲା । ତାଙ୍କ ଅଧ୍ୟାପନା ଜ୍ଞାନଗର୍ଭକ ଥିଲା । ତାଙ୍କର ପ୍ରଧାନ ଅବଦାନ, ଓଡ଼ିଆ ସାହିତ୍ୟ

ଆଲୋଚନା କରିବା ପାଇଁ ଓ ତାଆରେ ଲେଖିବା ପାଇଁ ତାଙ୍କ ବ୍ୟକ୍ତିତ୍ୱ ଅନ୍ୟମାନଙ୍କଠିଁ ଆବେଗ ସୃଷ୍ଟି କରୁଥିଲା ।

ଲାଇବ୍ରେରିଆନ ଦାମୋଦର ମିଶ୍ର ନିଜ ଗୁଣରେ ଛାତ୍ରମାନଙ୍କୁ ଆକର୍ଷଣ କରୁଥିଲେ । ତୁଣ୍ଡରେ ପ୍ରାଚୀନ ଜ୍ଞାନର କଥା । ବହିଗୁଡିକ ସତେ ଯେମିତି ତାଙ୍କର ଚନ୍ହାଜଣା ମଣିଷ । କେଉଁ ସମୟର କେଉଁ ପ୍ରସିଦ୍ଧ ନାବ କେଉଁ କେଉଁ ବହି ବେଶି ଖୋଜନ୍ତି କେତେ ବହି ପଢ଼ୁଥିଲେ ଏହିପରି ନାନା କାହାଣି କହି ସେ ଅନ୍ୟମାନଙ୍କୁ ଉତ୍ସାହିତ କରନ୍ତି । ବାରମ୍ୱାର କହନ୍ତି "ମଣିଷ ହୁଅ, ଦେଶ ପାଇଁ ଜାତି ପାଇଁ କିଛି ଦେଇଯାଅ ।"

ଗୋଟି ଗୋଟିକରି ସମସ୍ତଙ୍କର କିଛି ଆକର୍ଷଣୀୟ ଗୁଣ ଥିଲା । ସମସ୍ତଙ୍କଠି ଥିଲା ଦାୟିତ୍ୱବୋଧ, ଛାତ୍ରମାନଙ୍କ ପ୍ରତି ଆନ୍ତରିକ ଶୁଭେଚ୍ଛା 'ଶ୍ରଦ୍ଧା, ଆମ ଦେଶ, ଆମ ପିଲା, ଆମ କଲେଜ' ବୋଲି ମମତା ଓ ଗର୍ବ । ଏଥିରେ ସେମାନେ ଆପେ ମର୍ଯ୍ୟାଦାସମ୍ପନ୍ନ ହୋଇଥିଲେ, ଗୁରୁ ବୋଲି ସମ୍ମାନ ଓ ଶ୍ରଦ୍ଧା ପାଉଥିଲେ । 'ଆମ କଲେଜ'ର ମୋହର ସତେକି ସେଇଆ । ସେମାନେ ଜାଣିଥିଲେ ଅଭାବ ଅସୁବିଧା ବହୁତ ଅଛି, ଜୀବନ ସମସ୍ୟା ବହୁଳ, ଓଡ଼ିଶା ବହୁତ ପଛରେ ପଡ଼ିଛି, କଲେଜରେ ନାନା ଅଭାବ ଅନେକ ବଡ଼ ବଡ଼ କାମ କରି ହୁଅନ୍ତା, କିନ୍ତୁ କରି ହେଉ ନାହିଁ । ତଥାପି ସେମାନଙ୍କର ବିଶ୍ୱାସ ଥିଲା ଉଦ୍ୟମ କରି ଜୀବନକୁ ଡେରି ହେବ, ଜୀବନରେ ଉଦ୍ଦେଶ୍ୟ ଅଛି, ନୀତି ସଦ୍‌ଗୁଣମାନଙ୍କର ସ୍ଥାନ ଅଛି । ସେମାନେ ସ୍ୱପ୍ନ ଦେଖୁଥିଲେ ତାଙ୍କର ଛାତ୍ରମାନେ ହେବେ ବହୁଁ ବଳ ବହୁଁ ବଳ ମଣିଷ, ଦେଶକୁ ଉଜ୍ଜ୍ୱଳ କରିବେ । ସେହି ଆଶା ସେହି ବିଶ୍ୱାସ ସେମାନେ ସଞ୍ଚାର କରୁଥିଲେ । ସେତେବେଳେ ସେମାନଙ୍କ ଭିତରେ ଆମ ଭିତରେ ଥିଲା ଫର୍ମାଲିଟିଶୂନ୍ୟ ସହଜ ମାନବିକ ସମ୍ପର୍କ, ଜଣେ ଝୁଣ୍ଟି ପଡ଼ିଲେ ଆଉ ଜଣେ 'ଆହା' କହୁଥିଲା, ନିଜ ପିଲା ଭାଗରୁ କାଟି ପର ପିଲାକୁ ସାହାଯ୍ୟ କରୁଥିଲା ।

ଆମ ଉପରେ ଧରାବନ୍ଧା ନିର୍ଦ୍ଦେଶର ଚାପ ନଥିଲା । ସୂଚନା, ଦ୍ୟୋତନା ଓ ପ୍ରେରଣା ପାଇ ଶୋଷ ବଢ଼ି ଜଟିଳ ଜିଜ୍ଞାସାକୁ ଲାଗୁଥିଲା, ନିଜ ଶିଂଘରେ ମାଟି ଖୋଳିବାକୁ ପଡ଼ିବ । ପ୍ରସ୍ତୁତି ସ୍ୱଭାବରେ ସ୍ୱାର ତାତ୍ପର୍ଯ୍ୟ ଥିଲା । ସେମାନେ ଯେତିକି ପାରୁଥିଲେ ବାଣ୍ଟିଦେଇ ଦେବାକୁ ଅକାତର ଥିଲେ । କାର୍ଯ୍ୟକଲେ ବହୁତ ଉତ୍ସାହ ଦେଉଥିଲେ ।

ପ୍ରତି ବର୍ଷ କେଉଁ ବିଖ୍ୟାତ ବ୍ୟକ୍ତି ଆସି କଲେଜର ବାର୍ଷିକ ଦିବସ ଉପଲକ୍ଷେ ଉଦ୍‌ବୋଧନ ବକ୍ତୃତା ଦେଉଥିଲେ । ଥରେ ଆସିଥିଲେ ଭାରତର ଗୌରବ ନୋବେଲ ପୁରସ୍କାରପ୍ରାପ୍ତ ସାର୍. ସି.ଭି. ରମଣ ସମସ୍ତେ ଗର୍ବରେ ଫୁଲି ଉଠିଥିଲେ । ମନେ ପଡ଼ୁଛି ସାର୍ ସି.ଭି. ରମଣ ଏହି ମର୍ମରେ କହିଥିଲେ "ମୁଁ ଥିଲେ ପୃଥିବିଙ୍କୁ କହିଥାନ୍ତି ପଶାକାଠି ପକାଇବା ଆଗରୁ ପ୍ରତି କାଠିକୁ ମାପଯନ୍ତ୍ରରେ ମାପିନିଅ, ଓଜନ କର, ଦେଖ ସବୁ ସମାନ କି ନାହିଁ । ଭାଗ୍ୟ ଉପରେ ସବୁ ଛାଡ଼ି ଦେବା ଆଗରୁ ନିଜ ବୁଦ୍ଧି, ସତର୍କତା ଓ ଉଦ୍ୟମ ପୂର୍ଣ୍ଣମାତ୍ରାରେ ପ୍ରୟୋଗ କରିବା ଉଚିତ ।" ହଷ୍ଟେଲମାନଙ୍କୁ ଆସୁଥିଲେ ଦେଶର ବହୁତ ଗୁଣୀ ବ୍ୟକ୍ତି, ସାହିତ୍ୟିକ, ସଙ୍ଗୀତଜ୍ଞ, ଅଭିନେତା, କର୍ମୀ ଆଦି ।

ରେଭେନସା କଲେଜ ଓ ତା ସମ୍ପର୍କରେ ସବୁ ଅତି ଚମତ୍କାର ଥିଲା ଏଭଳି କହି ହେବ ନାହିଁ । ଅର୍ଥାଭାବ ତାକୁ ବି ଆଘାତ କରୁଥିଲା, ଅନେକ ଛାତ୍ରଙ୍କୁ ଆହୁରି ବେଶି । ଅନେକଙ୍କ ଭାଗ୍ୟରେ ନଥିଲା ନିହାତି ନିକୁଚିଆ ସୁଖ ସୁବିଧା । କେଉଁ ସନ୍ତସନ୍ତିଆ ଗଳିରେ ଅନ୍ଧାରୁଆ ଘରଟିରେ ମେସ୍, ସାଇକେଲ ଅଭାବରୁ ଚାଲି ଚାଲି କଲେଜ ଯିବା ଓ କେବେ କେବେ କ୍ଲାସ୍ ସରିଲେ ଡ୍ରିଲ୍, କାହାର ଓଳିଏ କାହାର ଦିଓଳି ଟିଉସନ, ଯେତେ ନିଷ୍ଠାରେ ଚଳିଲେ ତଥାପି ଅଭାବର ଦୁଶ୍ଚିନ୍ତା, ଉପଯୁକ୍ତ ଖାଦ୍ୟ ବହି ପଠନ ଉପକରଣର ଅଭାବ, ହଇରାଣ ନାନାବିଧ । କଟକ ସହରର ରୂପ କି ସ୍ୱାସ୍ଥ୍ୟ ଭଲ ନଥିଲା । ନାଗଅଇରି ବଣ, ଅସୁମାର ଦଳୁଆ ପୋଖରୀ, ବହଳ ମଶାମେଘ, ବାଦୁଡ଼ୀ ଦଳ, ପାତିମାଙ୍କଡ଼, ଗାଡ଼ ଗାଡ଼ ନାଳି ସଡ଼କ । ପାଣି କାଦୁଅ ସଡ଼ ସଡ଼, ମ୍ୟାଲେରିଆ, ବାତଜ୍ୱର, ଗୋଦର, ବେଶି ଏକ ବଳଦିଆ ଶଗଡ଼, କିଛି ହାତଟଣା ରିକସା, ଅନୁନ୍ନତ ସହର । ଜୀବନ ସମସ୍ତଙ୍କ ପକ୍ଷରେ ଆନନ୍ଦଦାୟକ ନଥିଲା । ଅଧିକାଂଶ ଛାତ୍ରଙ୍କର କଲେଜରେ କଷ୍ଟ କରି ପଢ଼ିବାର ଏକମାତ୍ର ଉଦ୍ଦେଶ୍ୟ ଥିଲା ପଛେ

ଖଣ୍ଡିଏ ଚାକିରି, ଜ୍ଞାନ ପିପାସା ନୁହେଁ, ଅନ୍ନ ସଂସ୍ଥାନ ପାଇଁ ଉପାୟ ଠିକଣା କରିବା । କିନ୍ତୁ ସେତିକି ଥିଲା ଆମର ଏକମାତ୍ର 'କଲେଜ', ସବୁ ଗାଡ଼ ସବୁ ଖାଲି ପୂର୍ଣ୍ଣ କରି ରଖିଥିଲା ଯୌବନର ଜୀବନ ପ୍ରାଚୁର୍ଯ୍ୟ, ଯୁବଶକ୍ତି ଏକାଠି ହେବାର ନିଶା, ଆଉ, ଗୋଟାଏ ଆଶା,— ଦିନ ପାଖେଇ ଆସୁଛି, ଇଂରେଜ ଯିବେ, ଭାରତ ସ୍ୱାଧୀନ ହେବ, ଆମ ଦେଶ ସ୍ୱର୍ଗ ହେବ ।

ପରେ ଘର କାନ୍ଥକୁ ଅନାଇଁ ଦେଲେ ମନର ଛବି ଦିଶିଯାଏ । ସେଠି ମହାତ୍ମା ଗାନ୍ଧି, ରବୀନ୍ଦ୍ରନାଥ, ରାମକୃଷ୍ଣ, ବିବେକାନନ୍ଦ, ସୁଭାଷ, ସବଭଇକ୍ଷପ୍ପୁ ଓ ଓଡ଼ିଶାର ନେତାମାନେ । ଖବର କାଗଜ ଖୁବ୍ ପଢ଼ା ହୁଏ, ଆଲୋଚନା ହୁଏ । ସ୍ୱାଧୀନତା ଆନ୍ଦୋଳନକୁ କେନ୍ଦ୍ର କରି ପୃଥିବୀର ନାନା ସ୍ଥାନର ନାନା ଉଦ୍ୟମର ବର୍ଣ୍ଣନା ଥିବା ବହିମାନ ହାତକୁ ହାତ ବୁଲେ । ଅନେକ ଛାତ୍ର ଦେଶର ନେତାମାନଙ୍କ ସଙ୍ଗେ ସମ୍ପର୍କ ରଖୁଥିଲେ । ୧୯୩୦ରେ ଚାଲିଥିଲା ରେଭେନ୍ସା କଲେଜ ଦୁଆର ମୂହଁରେ ପିକେଟିଂ । ସ୍ୱାଧୀନତା ଆନ୍ଦୋଳନରେ ରେଭେନ୍ସା କଲେଜ ବାରମ୍ବାର ଦୁଲୁକି ଥିଲା । ପ୍ରଚାର କାର୍ଯ୍ୟ କରିବା, ନିଜେ ଚାନ୍ଦା ଦେବା, ଚାନ୍ଦା ସଂଗ୍ରହ କରି ଦେବା, ନାନା ଉପାୟରେ ସାହାଯ୍ୟ କରିବା, ଅବସର ସମୟରେ ଗାଁ ଗହଳିରେ ବୁଲି ଲୋକଙ୍କୁ ବୁଝାଇବା ଓ ଅଭୟ ଦେବା ଏହିଭଳି ଥିଲା ସେମାନଙ୍କର ସ୍ୱାଭାବିକ କାର୍ଯ୍ୟ । ମହାତ୍ମାଜୀଙ୍କ ଓଡ଼ିଶା ଗସ୍ତ ବେଳେ ଡେଲାଂ ସମ୍ମିଳନୀରେ, ନଈବାଲି ସଭାମାନଙ୍କରେ; ଟାଉନହଲ ସଭାମାନଙ୍କରେ ସବୁଠି କଲେଜ ଛାତ୍ର ବହୁ ସଂଖ୍ୟାରେ ପହଞ୍ଚୁଥିଲେ ।

ଆସୁଥାଏ ନୂଆ ଧାରଣା, ମାର୍କ୍‌ସିଜିମ, ଆଲୋଚନା ଚାଲୁଥାଏ, ବହି ପଢ଼ା ଚାଲୁଥାଏ ।

'ବାଦ'କୁ ଅପେକ୍ଷା ଦରଦ ବଢ଼ି ଉଠିଥାଏ ଦରିଦ୍ର ଅବହେଳିତ ମଲାମୁଣ୍ଡିଆ ପ୍ରତି ସହାନୁଭୂତି, ଶୋଷଣ ଅସମତା ଓ ଅନ୍ୟାୟ ବିରୁଦ୍ଧରେ ମନୋଭାବ । କଲେଜ ଛାତ୍ର ନାନା କ୍ଷେତ୍ରରେ ନାନା ସଂଗଠନମୂଳକ କାର୍ଯ୍ୟ କରୁଥାନ୍ତି । ଦରିଦ୍ର ସେବା, ରୋଗୀ ସେବା, ନଈବଢ଼ି ବେଳେ ସାହାଯ୍ୟ କାମ, କେଉଁ କେଉଁ ଗାଁରେ କାମ, ନିରକ୍ଷରତା ଦୂରୀକରଣ, ଲାଇବ୍ରେରୀ ସ୍ଥାପନ, ଜ୍ଞାନଚର୍ଚ୍ଚା, ଅନେକ ପ୍ରକାରରେ ସେ ପ୍ରକାଶ ପାଉଥାଏ । କେତେ ଛାତ୍ର ପରିବା ବୋଝ ବୁଲେଇ ବିକି ଲବ୍ଧ ଧନରେ ଅନ୍ୟମାନଙ୍କୁ ସାହାଯ୍ୟ କରୁଥିଲେ । ଅନେକେ ପର ପାଇଁ କଷ୍ଟ କରି ଆନନ୍ଦ ପାଉଥିଲେ ।

ଓଡ଼ିଶାର ବିଚ୍ଛିନ୍ନାଞ୍ଚଳ ଏକୀକରଣ ଉଦ୍ୟମ ଦିନାକେତେ ପର୍ଯ୍ୟନ୍ତ ରେଭେନ୍ସା କଲେଜର ଛାତ୍ରଙ୍କୁ ମତାଇଥିଲା । ଓଡ଼ନେଲ କମିଟି ଆସିଲା ବେଳେ କଟକ ଷ୍ଟେସନରେ କଲେଜ ଛାତ୍ରଙ୍କଠିଁ ଅଦ୍ଭୁତ ଉତ୍ତେଜନା ଦେଖାଦେଇଥିଲା । ପୁଣି ମେଦିନୀପୁରକୁ ଓଡ଼ିଶାରେ ମିଶାଇବାକୁ ଆନ୍ଦୋଳନ କଲାବେଳେ ଷ୍ଟେସନରେ ସଭା ଓ ସମ୍ବର୍ଦ୍ଧନା ପରେ କେତେକ ସ୍ୱେଚ୍ଛାସେବକ ମେଦିନୀପୁର ଯାଇଥିଲେ । ସିଂହଭୂମି ଆଦିରେ ପ୍ରଚାର କାର୍ଯ୍ୟ ଲାଗି ଅଳ୍ପ କେତେକ ଛାତ୍ର ଚେତଣେ ବି ବୁଲିଥିଲେ । ଏ ସମ୍ପର୍କରେ କଟକରେ ଯେତେ ସଭା ସମିତି ହେଉଥିଲା କଲେଜ ଛାତ୍ର ତହିଁରେ ବହୁ ସଂଖ୍ୟାରେ ଯୋଗ ଦେଉଥିଲେ ।

ଗଡ଼ଜାତମାନଙ୍କ ଶାସନ ବିରୁଦ୍ଧରେ କଲେଜ ଛାତ୍ରମହଲରେ ଅନେକ ମନ୍ତ୍ରଣା ଓ ଆଲୋଚନା ଚାଲୁଥିଲା । ସେ ଅଞ୍ଚଳର ଛାତ୍ରମାନେ ସେହି ସେହି ଅଞ୍ଚଳର ଲୋକଙ୍କ ଅବସ୍ଥା ପଦାରେ ପକାଉଥିଲେ ।

ସମସ୍ତେ ନୁହଁନ୍ତି, ଅନେକ ଛାତ୍ର ରାଜନୈତିକ ଚେତନାରେ ଉଦ୍‌ବୁଦ୍ଧ ହୋଇଥିଲେ, ଅନେକେ ଆନ୍ଦୋଳନରେ ମିଶି କଷ୍ଟ ସହି ଥିଲେ । କିନ୍ତୁ ସେତେବେଳେ କେହି ନିଜର ବ୍ୟକ୍ତିଗତ ଉପକାର ଲାଗି ତା କରୁଥିଲେ ଏପରି ନୁହେଁ, କାହା ମନରେ ସେଭଳି ଯୋଜନାର କଳ୍ପନାହିଁ ନଥିଲା । ଯେଉଁମାନେ ରାଜନୈତିକ ଆନ୍ଦୋଳନରେ ଭାଗ ନେଉଥିଲେ ପଛେ ତହିଁରୁ ଅନେକେ ନିଜ ନିଜ ବୃତ୍ତି ଅନୁସରଣ କଲେ । ଅଳ୍ପ କେତେଜଣ ପଛେ ରାଜନୀତି କ୍ଷେତ୍ରରେ ରହିଲେ, ତହିଁରୁ କେହି ଅବା ନେତା ହେଲେ । ଅନ୍ୟ ଯେତେ ଯେଉଁ ଚେତନା ଥାଉ, ସାଧାରଣ କଲେଜ ଛାତ୍ରର ମୁଖ୍ୟ ଚେତନା ହୋଇଥିଲା କିପରି ପରୀକ୍ଷାରେ ପାଶ୍ କରିବା ଓ ତା ଉପରୁ ପେଟ ପୋଷିବା, ଚଳନ୍ତି ସମାଜରେ ଖାପି ଯାଇ ସଂସାର କାର୍ଯ୍ୟ କରିବା । ସ୍ୱାଧୀନ ଭାରତର ଛାତ୍ରର ବାହାରକୁ ଯେତେ ନିଶା ସେମାନଙ୍କର ବୋଧହୁଏ ସେତେ ନଥିଲା, ବେଶି ନିଶା ଥିଲା ନିଜ ହାତ କାମ ଆଡ଼କୁ

ଅର୍ଥାତ୍ ବଡ଼ ଆଡ଼କୁ । ସେମାନଙ୍କଠିଁ ବୋଧହୁଏ ଗୁରୁଜନମାନଙ୍କ ପ୍ରତି ପାରମ୍ପରିକ ସଂସ୍କାରଗତ ଭକ୍ତି ଏବଠୁଁ ଟିକିଏ ଅଧିକ ଥିଲା । ଜଣେ ଅଧ୍ୟାପକଙ୍କୁ ନିଜ ସମାନସ୍ତର ଭାବିବା ଅତି ଅସ୍ୱାଭାବିକ ଥିଲା, ଯେତେ ଖୁଜୁ ବୁଜୁ ଲାଗିଲେ ବି ଜଣେ ଅଧ୍ୟାପକଙ୍କୁ ଦେଖିଲେ ମାଡ଼ି ପଡ଼ୁଥିଲା । ଆଜି କାଲି ଯେପରି ଛାତ୍ର-ବିକ୍ଷୋଭ ଦେଖାଯାଏ ଅବିକଳ ସେଭଳି ବିକ୍ଷୋଭ ଦେଖାଯାଉ ନଥିଲା, ଯେତେବେଳେ କିଛି ଆନ୍ଦୋଳନ ଘଟୁଥିଲା ସେତେବେଳେ କର୍ତ୍ତୃପକ୍ଷଙ୍କୁ ପ୍ରକାଶ୍ୟରେ ଅସୌଜନ୍ୟ ପ୍ରଦର୍ଶନ କରିବା ବା ଭାଂଗାରୁଜା କାର୍ଯ୍ୟ କରିବା ଶୁଣାଯାଉ ନଥିଲା, କର୍ତ୍ତୃପକ୍ଷ ବି ଆନ୍ଦୋଳନ ମେଣ୍ଟାଇବାକୁ ନିଜକୁ ଅସମର୍ଥ ଭାବୁ ନଥିଲେ, ପୁଲିସ୍ ଆସୁ ନଥିଲେ ।

ତା ଆଗରୁ, ମେସ୍‌ରେ ଗୋଳମାଳ ଆଦି ଲାଗି ଥରେ ଅଧେ ହଷ୍ଟେଲ୍‌ମାନଙ୍କରେ ଭୁକ୍ଷି-ଉପାସ ରହିବା ଆନ୍ଦୋଳନ ହୋଇ ଶାନ୍ତ ହୋଇଥିଲା । ଆଉ ଥରେ ବଡ଼ ଷ୍ଟ୍ରାଇକଟିଏ ହୋଇଥିଲା । କେତେଜଣ ଛାତ୍ରଙ୍କୁ ବହିଷ୍କାର ଆଦେଶ ଦିଆଯାଇଥିଲା ବୋଲି, ପିଲାଏ ହଷ୍ଟେଲରେ ନଖାଇଲେ ବୋଲି କର୍ତ୍ତୃପକ୍ଷ ବହୁତ ଉଦ୍‌ବିଗ୍ନ ହୋଇଥିଲେ । ଆଦେଶ ପ୍ରତ୍ୟାହୃତ ହେଲା । ହୁରି ପଡ଼ିଲା ଭଳି ଘଟଣା ନଥିଲା ।

ଛାତ୍ରବିକ୍ଷୋଭ ଆରମ୍ଭ ହେଲା ୧୯୩୭ରେ ହେବ ପରା ।

ପାଠପଢ଼ା, ପରୀକ୍ଷା, ଖେଳ, କ୍ରୀଡ଼ା ପ୍ରତିଯୋଗିତା କଲେଜରେ ଓ ହଷ୍ଟେଲରେ ବକ୍ତୃତା ପ୍ରତିଯୋଗିତା, ବାର୍ଷିକ ଉତ୍ସବ, କଲେଜର ବାର୍ଷିକ ପ୍ରଦର୍ଶନୀ, ହଷ୍ଟେଲ୍‌ରେ, ବାହାରେ ଗଣେଶ ପୂଜା, ସରସ୍ୱତୀ ପୂଜା ଓ ସେହି ଉପଲକ୍ଷ୍ୟରେ ଥିଏଟର, ଚାଲୁଥାଏ ଧାରାବାହିକ ଭାବେ । ଡେ-ସ୍କଲର୍ସ ଆସୋସିଏସନ ବହୁ ବର୍ଷ ହେଲା ଚାଲୁ ନଥାଏ । ୧୯୩୬ ରେ ପୁଣି ତାକୁ ଗଢ଼ିଲୁଁ, ମୁଁ ତାର ସେକ୍ରେଟେରୀ ହୋଇଥିଲି । ବୋଧହୁଏ ୧୯୩୫ରେ ପ୍ରଥମଥର ଗଢ଼ିଥିଲୁଁ ଇଂଲିସ୍ ଆସୋସିଏସନ୍ । ଦୁଇ ହଷ୍ଟେଲରେ ଊର୍ମି ଓ ଜାଗରଣ ବୋଲି ଯୋଡ଼ିଏ ହାତଲେଖା ମାସିକ ପତ୍ର ବାହାରୁଥାଏ, ମୁଁ ବି କେବେ କେବେ ସେଥିରେ ଓ କଲେଜ ମ୍ୟାଗାଜିନ୍ ରେଭେନ୍‌ସାଭିଆନ୍‌ରେ ଲେଖୁଥିଲି । ୧୯୩୬ରେ ଡେସ୍କଲର୍ସ ଆସୋସିଏସନ୍ ତରଫରୁ ଇଂରେଜୀରେ ହାତଲେଖା ମ୍ୟାଗାଜିନ୍‌ଟିଏ ବାହାର କରି କମନ୍‌ରୁମ୍‌ରେ ଥୋଇଲୁଁ, କେତେଗୁଡ଼ିଏ ସଂଖ୍ୟା କାଢ଼ିଥିଲୁଁ । ସାହିତ୍ୟ ପ୍ରତି ଅନେକଙ୍କର ଆଗ୍ରହ ଥାଏ । ୧୯୩୧ରେ ଇଷ୍ଟ୍ ହଷ୍ଟେଲ୍‌ରେ ଆମେ କେତେଜଣ ମିଶି ଗୋଟିଏ ଲେଖକ-ପାଠକଗୋଷ୍ଠୀ କରିଥିଲୁଁ, ସପ୍ତାହକେ ଥରେ ନିଜ ନିଜ ଲେଖା ଏକାଠି ବସି ପଢ଼ି ଅନ୍ୟମାନଙ୍କୁ ଶୁଣାଉଁ, ସମାଲୋଚନା ଶୁଣୁ, ଆଲୋଚନା ଲାଗେ । ୧୯୩୬ରେ ବାହାରେ ଥିଲା ବେଳେ ଗୋଟିଏ ହାତଲେଖା ମ୍ୟାଗାଜିନ୍‌ରେ ଲେଖୁଥିଲି । ବୋଧହୁଏ ୧୯୩୩ରେ ହେବ, 'ଆଧୁନିକ' ବୋଲି ମାସିକ ପତ୍ରିକାଟିଏ ବାହାରିଲା, ତାର ଭାଷା, ଭାବ, ଆଭିମୁଖ୍ୟରେ ନୂତନତ୍ୱ ଥାଏ । ଅନନ୍ତ ପଟ୍ଟନାଏକ, ଅଶୋକ ଚୌଧୁରୀ, ବିଶ୍ୱନାଥ ପଶାଏତ୍, ଭଗବତୀ ପାଣିଗ୍ରାହୀ ଆଦି ତହିଁରେ ଲେଖୁଥାନ୍ତି, ମୋ ଲେଖାଟିଏ ସେଥିରେ ବାହାରିଲା । 'ଆଧୁନିକ' ବନ୍ଦ ହେଲା, ତାପରେ ରାଜକିଶୋର ପଟ୍ଟନାଏକ, ରଘୁନାଥ ଦାସ, ସତ୍ୟଗୋପାଳ ନାଏକ, ଭାଇ, ମୁଁ ଏହିପରି କେତେ-ଜଣ ଏକାଠି ହୋଇ ବାହାର କଲୁଁ ମାସିକ ପତ୍ର 'ଯୁଗବାର୍ତ୍ତା' । ଆମର ସେ ପତ୍ରିକାଟି ବି କେତୋଟି ସଂଖ୍ୟା ପରେ ବନ୍ଦ ହେଲା । ୧୯୩୪ରୁ ଧାରାବାହିକ ଭାବେ ମାସିକ 'ସହକାର'ରେ ତତ୍ତ୍ୱ ଓ ଶବ୍ଦଶୈଳୀରେ ସାହିତ୍ୟିକ ପ୍ରବନ୍ଧ ଲେଖିଲି, କେତେବେଳେ ମାସିକ 'ନବଭାରତ'ରେ ଓ ଅନ୍ୟ ପତ୍ରିକାରେ ମୋର କିଛି କିଛି ଲେଖା ଛପା ହେଲା । ପ୍ରବନ୍ଧ ଛଡ଼ା କେତେବେଳେ ଆଉ କିଛି ବି ଲେଖୁଥିଲି । ସାହିତ୍ୟରେ ଅନ୍ଧ ଅନୁକରଣ, 'ଚୋରି', ଆଦି ବିରୁଦ୍ଧରେ ଲେଖାଲେଖି କରିଥିଲି, ସାହିତ୍ୟିକ ତର୍କମାନ ପ୍ରକାଶିତ ହେଲା । ଅନେକ କଲେଜ ଛାତ୍ର ଲେଖୁଥିଲେ ।

ମନେ ପଡ଼ୁଛି, ଓଡ଼ିଆ ସାହିତ୍ୟର ଅଭାବ ଦେଖି ଛଟପଟ ଲାଗୁଥାଏ । ବଂଗଳା ସାହିତ୍ୟ ସେତେବେଳେ ଦାଉଦାଉ, ରବୀନ୍ଦ୍ରନାଥ ସୂର୍ଯ୍ୟପରି ଝଟକୁଥାନ୍ତି । ଅନ୍ୟାନ୍ୟ ପ୍ରସିଦ୍ଧ ବଂଗଳା ଲେଖକମାନଙ୍କ ଲେଖା ବି ପଢ଼ା ହେଉଥାଏ, ଇଂରେଜୀ ସାହିତ୍ୟ ପଢ଼ି ଓ ତା ମାଧ୍ୟମରେ ପୃଥିବୀର ଅନ୍ୟାନ୍ୟ ଦେଶର ସାହିତ୍ୟ ପଢ଼ି

ଧାରଣା ଆସୁଥାଏ ଅନ୍ୟଠି କେତେ କାମ ହେଲଣି, ଓଡ଼ିଆ ସାହିତ୍ୟ କେମିତି ପନ୍ଥରେ ପଡ଼ି ରହିଛି। କିଏ କେଉଁଠି ଦେଖି ଅନୁକରଣ କରୁଛି କି ଭାଷାନ୍ତର କରି ନିଜସ୍ୱ ବୋଲି ପ୍ରକାଶ କରୁଛି ଦେଖିଲେ ଲାଗୁଥାଏ ଓଡ଼ିଶାର ଇଜ୍ଜତ୍ ଚାଲେ ପଡ଼ିଲା । ବାରମ୍ବାର ଚିନ୍ତା ଆସୁଥାଏ, ସାହିତ୍ୟରେ ଓଡ଼ିଶାର ନିଜସ୍ୱ ରହିବ; ମୌଳିକତା ରହିବ, ଅଥଚ ଫୁଟି ଉଠିବ ନୂଆ ଚେତନା, ନୂଆ ବାଗ । ଭାଷାରେ ବାହାରିବ ସଂସ୍କୃତ ନୁହେଁ, ଜୀଅନ୍ତା ଭାଷା । ସାହିତ୍ୟରେ ପ୍ରକାଶ ପାଇବ ଏ ଦେଶ ମଣିଷଙ୍କ ବାସ୍ତବ ସ୍ୱରୂପ, ଜୀବନ, ତାର ସମସ୍ୟା, ପୁରୁଣା ମୂଲ୍ୟ ସବୁ ନୂଆ ହୋଇ ପରଖ ହେବ । ବୋଧହୁଏ ସବୁ ଯୁଗରେ କଲେଜ ଜୀବନର ବିଶେଷତ୍ୱ ବି ଏଇଆ; ଆଶା ଓ ଆତ୍ମବିଶ୍ୱାସରେ ତେଜି ଉଠି ନୂଆ ଦୃଷ୍ଟିରେ ଗୃହ ଆଡ଼କୁ ଚାହିଁବା, ନୂଆ ମାପରେ ମାପିବା, ନୂଆ ସୃଷ୍ଟି ପାଇଁ ଅଣ୍ଟା ଭିଡ଼ିବା । ଖାଲି ସାହିତ୍ୟ ବିଷୟରେ ବୋଲି ନୁହେଁ, ସବୁ ଆଲୋଚନାରେ ସେହିପରି । ତେଣୁ ହଷ୍ଟେଲ୍‌ରେ, ମେସ୍‌ରେ, ପାନ ଦୋକାନ ଆଗରେ, ଚା ଦୋକାନ ଆଗରେ ପଂକ୍ତି ପଂକ୍ତି ଗ୍ରୁପ ଏକାଠି ହେଲେ ନାନା କଥା ଆଲୋଚନା କରୁଥାନ୍ତି, ଠାଣି ଠାଣି ବାଡ଼ୁଆ ସମାଲୋଚନା, ନୂଆ ବାଗରେ ଚଉଳି ତଉଳି, ତର୍କ ବିତର୍କ ଲାଗିଥାଏ । ବାହାରକୁ ହାଲୁକା ଦିଶିଲେ ବି ଭିତରେ ଥାଏ ନିଷ୍ଠା, ଆବେଗ, ଆକୁଳତା, କିଏ ଭୁଣ୍ଡେ ଭୁଣ୍ଡେ କିଏ ନୀରବରେ ବସି କାଗଜ ଉପରେ କେଉଁ ନୂଆ ଧାରଣା ଢାଳି ଦିଏ । ଯେତେ ଯାହା ପୁରୁଣା, ଘସରା, ମାଦଳା ଆଉ ନିର୍ଜୀବ, ତାର ଭେକ ଓଟାରି ଓଟାରି ବିନ୍ଧା ହୁଏ ପ୍ରଶ୍ନର ଶର ।

ଯେତେ ଯାହା କୁହା ହେଉ, ପ୍ରତ୍ୟେକଂକ କଲେଜ ଜୀବନର ସ୍ମୃତି ସମ୍ପୂର୍ଣ୍ଣ ବ୍ୟକ୍ତିଗତ ଜୀବନ ଅଭିଜ୍ଞତା, ଏକାନ୍ତ ନିଜସ୍ୱ, ନିଜ ଜୀବନର ଅଧ୍ୟାୟଟିଏ । ଘଟନା ଅତୀତ ହୋଇଯାଏ । ଜୀବନ ନିଏ ମୋଡ଼, ନୂଆ ଗୁଞ୍ଜ ।

ଛ ବର୍ଷ ଯାକେ ସେ ହୋଇଥିଲା 'ଆମ କଲେଜ' ସବୁ 'ଆମେ' ରହନ୍ତି ନିଜ ଭିତରେ, କଲେଜ ଅଲଗା ହୋଇ ନିର୍ବୈୟକ୍ତିକ ହୋଇ ରହିଥାଏ । ସେ ସେତିକି ସମଷ୍ଟିଙ୍କର, ପୁଣି କାହାର ନୁହେଁ ।

କେତେ ଆଶା ତେଜିଥାଏ, ମିଳେଇଯାଏ । କେତେ ମୂଲ୍ୟ ନିର୍ଦ୍ଧାରିତ ହୋଇଥାଏ, ପରେ ଲାଗେ ଭୁଲ୍ । କେତେ ଗ୍ରୁପ ଭାଙ୍ଗ ହୋଇ ବଦଳେ । କିନ୍ତୁ ଲକ୍ଷ୍ୟରେ ପ୍ରଶ୍ନ ଉଠେ ନାହିଁ । ହସକାନ୍ଦମୟ ଜୀବନର ଗୋଟିଏ ବଡ଼ କଥା ପଠା ଥିଲା ସେ । ସେଠି ନିଜ ଯୁଗର ସରସ ସନିସ୍ମ ମଣିଷଂକ ମେଳରେ ମଣିଷ ଏକାଠି ହୋଇଥିଲା, ଏକାଧାରରେ ଅନୁଭବ କରିଥିଲା ଐକ୍ୟ ଓ ଅନୈକ୍ୟର ଆନନ୍ଦ । ରେଭେନ୍ସା କଲେଜ ବିଶାଳ ଅନୁଷ୍ଠାନ, ବହୁ ଐତିହାସିକ ମଣିଷଂକ ସ୍ମୃତି ତହିଁରେ ଜଡ଼ିତ, ପ୍ରଧାନତଃ ଶହେ ବର୍ଷର ଓଡ଼ିଶାର ଅଗଣିତ କଲେଜ-ଶିକ୍ଷିତ ମଣିଷଂକ ସ୍ମୃତି, ସେହି ଯେଉଁମାନେ ଏ ଦେଶର ବୁଦ୍ଧିଜୀବୀ ମଧ୍ୟବିତ୍ତ ଶ୍ରେଣୀ ହେଲେ, ଦେଶ ଗୋଷ୍ଠୀଙ୍କର ଚିନ୍ତାଧାରାକୁ ରୂପରେଖ ଦେଲେ, ତାଙ୍କ ନାଁ କେହି ଜାଣୁ କି ନଜାଣୁ । ଏତେ ବର୍ଷର ପରମ୍ପରା ଗଢ଼ି ଥୋଇଦେଲା ଅତୀତ ସହିତ ବର୍ତ୍ତମାନର ଅଦେଖା ଡୋର, ଏବର ନୂଆ ପଢ଼ାଳି ଏ କଲେଜ ମାଡ଼ିଲା ମାତ୍ରେ ଅନୁଭବ କରିପାରେ, ଏଇଠି ଦିନେ ପାଠ ପଢ଼ିଥିଲେ ତା ବଡ଼ ଭାଇ ଆଗରୁ ତା'ବାପା ଦାଦା, ତା ଆଗରୁ ତା ଅଜା, ଏଇଠି, ଏଇ ଘରେ, ଏଇ ଅନୁଷ୍ଠାନରେ ।

ଅତୀତକୁ ଅନାଇଲେ ଆପଣାର ହଜିଲା ଜୀବନ ଆଙ୍କି ହୋଇଯାଏ ନାନା ମୂର୍ତ୍ତି ନାନା ରୂପର ନିବିଡ଼ରେ, ପ୍ରତି ଦୃଶ୍ୟ ସଂଗେ ଆହୁରି ଥରେ ତେଲିଁ ଉଠେ ସୁଖଦୁଃଖ ଅନୁଭୂତିମୟ କାହାଣି କେତେ କେତେ । ବର୍ତ୍ତମାନ କାଟିହୁଏ ନାହିଁ, ଅତୀତର ରୂପ ସଂଗେ ତାର ଅସାମଞ୍ଜସ୍ୟ ହସ ଉପୁଜାଏ । କେତେ ବଡ଼ ମଣିଷଂକ ପିଲାଦିନ ମନେ ପଡ଼େ । ଭବିଷ୍ୟତରେ ଜଣେ କୁଳପତି ପାନ ଦୋକାନ ଆଗରେ କାହା ସହିତ ତର୍କଯୁଦ୍ଧରେ ମାତିଛନ୍ତି, ଭୁଣ୍ଡରେ ଖଇଫୁଟୁଛି । ଭବିଷ୍ୟତରେ ଜଣେ ଅଧ୍ୟକ୍ଷ ଚାବୁକ୍ ପିଟୁଛନ୍ତି । ଭବିଷ୍ୟତର ଜଣେ ଗମ୍ଭୀର ଶିକ୍ଷାବିତ୍ ଗୋଟିଏ ଗୋଡ଼ ଟେକି ଖାଲୁ ନାଚ ନାଚୁଛନ୍ତି ଓ ଗୀତ ବୋଲୁଛନ୍ତି "ଥ୍ରାଇସ୍ ଟୁ ଦାଇନ୍ ଏଣ୍ଡ୍ ଥ୍ରାଇସ୍ ଟୁ ମାଇନ୍ ।" ଭବିଷ୍ୟତର ଜଣେ ବିଖ୍ୟାତ ଡାକ୍ତରୀ ଅଧ୍ୟକ୍ଷ ଡେଙ୍ଗାଗୋଡ଼ରେ ଗ୍ରେଟ ହାଫ୍ ପ୍ୟାଣ୍ଟ୍ ପିନ୍ଧି ଉପରକୁ ମୁହଁ ଟେକି କୁଆଡ଼େ ମାଡ଼ି ଗ୍ଲଇଛନ୍ତି, ଜଣେ ବିଖ୍ୟାତ ଡାକ୍ତର କବିତା

ଲେଖିବାକୁ ଚେଷ୍ଟା କରୁଛନ୍ତି । ଭବିଷ୍ୟତର ଜଣେ ମୁଖ୍ୟ ଇଞ୍ଜିନିଅର ପେଁକାଳିଟିଏ ତିଆରି କରୁଛନ୍ତି, ଆଜି ଜଣେ ବଇଁଶୀ ବଜାଉଛନ୍ତି । ଭବିଷ୍ୟତର ଜଣେ ସାହସୀ ଝଙ୍କରପଡ଼ ଗଛ ଅଧରେ ଗୁନଆଁ ହୋଇ ଛଟିରେଇ ପାଟି କରୁଛନ୍ତି, ସେ ନଦରେ ଶୋଇଥିଲେ ବେଳେ ଅନ୍ୟ ଜଣକୁ ଖୋଜ ଖୋଜ ଗୋଟିଏ ବିକଟାଳ ମୂର୍ତ୍ତି ତାଙ୍କ କୋଠଘରେ ପହଞ୍ଚିଥିଲେ । ଭବିଷ୍ୟତର ଜଣେ ବିପ୍ଳବୀ ନେତା ପଛ ବେଞ୍ଚରେ ଚୁପ ହୋଇ ବସିଛନ୍ତି, କାହା ସଙ୍ଗେ କଥାଭାଷା ନାହିଁ ।

କେତେ ହସ, କେତେ ଖେଳକୌତୁକ, କେତେ ହଟହଟା, କେତେ ମନ୍ତ୍ରଣା, ଷଡ଼ଯନ୍ତ୍ର, କେତେ ବକ୍ତୃତା, କେତେ ପ୍ରତିଶ୍ରୁତି । କେତେ ଆଶା, ଆଉ ଉଚ୍ଛୁଳା ଆନନ୍ଦ । କେତେ ନିରାଶା, ଉଦ୍‌ବେଗ । କେତେ ଉଦାସ ରାତି, ରେଲ୍‌ ଚାଲିଯିବାର ଶବ୍ଦ । କେତେ ନିଷ୍ପ୍ରଭ ଦ୍ୱିପହର ।

ମହୁଫେଣା ପରି ଝାଉଁ ଝାଉଁ କଲେଜ, ମୁଖର, ଜୀବନ୍ତ । ନାନା ବାସ୍ନା, ଖୋଲା ଅଚ୍ଛୁଣ୍ଡା ପଡ଼ିଆର, କେମିଷ୍ଟ୍ରି ଲାବୋରେଟରିର । ମନ ସମୁଦ୍ରରେ ନାନା ବର୍ଣ୍ଣର ନାନା ଢେଉ ।

ମନେ ପଡ଼ିଗଲା, କଲେଜରେ ଘଣ୍ଟା ବାଜିଲା, କ୍ଲାସ୍‌ ଆରମ୍ଭ ହେବ । ଚାଲି ଚାଲି ବହୁତ ଦୂରରୁ ଆସିଛି, ଆହୁରି ଥୋଡ଼ାଏ ବାଟ ଅଛି, ଯିବାକୁହିଁ ପଡ଼ିବ ।

ରେଭେନ୍‌ସାରେ ଚାରିବର୍ଷ

ଶ୍ରୀ ଶ୍ରଦ୍ଧାକର ସୂପକାର, ଏମ୍. ପି.

୧୯୩୧ ସାଲ ଜୁନ୍ ମାସ ଶେଷ ସପ୍ତାହରେ କଟକ ରେଭେନ୍‌ସା କଲେଜରେ ନାଆଁ ଲେଖାଇବାପାଇଁ ଆମେ ସମ୍ବଲପୁର ମେରାମଣ୍ଡଳୀ ବସ୍ତାରେ ଗୋଟିଏ ଘରେଇ ବସ୍‌ରେ ବାହାରିଲୁଁ । ସ୍ୱର୍ଗତଃ ବ୍ରଜମୋହନ ପଣ୍ଡା ଓ ସ୍ୱର୍ଗତଃ ଶଙ୍କର ପ୍ରସାଦ ମିଶ୍ର ନିଜ ନିଜର ପୁଅ ଶଶିଭୂଷଣ ଓ ତାରାପ୍ରସାଦଙ୍କ ସହିତ ଆମ ସାଙ୍ଗରେ ଯାଉଥାନ୍ତି । ସ୍ୱର୍ଗତଃ ଅଧ୍ୟାପକ ଘନଶ୍ୟାମ ଦାଶ ମଧ୍ୟ ଆମ ସାଙ୍ଗରେ ଗ୍ରୀଷ୍ମ ଛୁଟିପରେ କଲେଜରେ ଯୋଗ ଦେବା ପାଇଁ ଯାଉଥାନ୍ତି । ସେ ସମୟରେ ସାଧାରଣତଃ ଲୋକେ ରେଳ ଯୋଗେ ସମ୍ବଲପୁରରୁ ଝାରସୁଗୁଡ଼ା ଓ ଖଡ଼୍‌ଗପୁର ଦେଇ କଟକ ଯିବା ଆସିବା କରୁଥିଲେ ଓ ସେଥିପାଇଁ କଟକ ପହଞ୍ଚିବାକୁ ଅନ୍ତତଃ ଛତିଶ ଘଣ୍ଟା ଲାଗୁଥିଲା । ଆଜିକାଲିପରି ବସ୍ ସର୍ଭିସ୍ ନ ଥିଲା ।

ଘନଶ୍ୟାମ ବାବୁ ପଶ୍ଚିମ ଛାତ୍ରାବାସର ସହକାରୀ ସୁପରିଣ୍ଟେଣ୍ଡେଣ୍ଟ୍ ଥିଲେ । ଡକ୍ଟର ପ୍ରାଣକୃଷ୍ଣ ପରିଜା ଓ୍ୱାର୍ଡେନ୍ ଓ ସ୍ୱର୍ଗତଃ ଅଧ୍ୟାପକ ନାରାୟଣ ମିଶ୍ର ସୁପରିଣ୍ଟେଣ୍ଡେଣ୍ଟ ଥିଲେ ।

ଆମ୍ଭେମାନେ ଦଶ ବାର ଜଣ ଛାତ୍ର ସମ୍ବଲପୁର ଜିଲ୍ଲା ସ୍କୁଲରୁ ଯାଇଥାଉଁ । ଡା: ପରିଜାଙ୍କ ପୂର୍ବ ବନ୍ଧୁ ସ୍ୱର୍ଗତଃ ବ୍ରଜମୋହନ ପଣ୍ଡା ଓ ଶ୍ରୀ ଶଙ୍କର ପ୍ରସାଦ ମିଶ୍ରଙ୍କ ଉପସ୍ଥିତି ଯୋଗୁଁ ଆମର ନାଆଁ ଲେଖାରେ କୌଣସି ଅସୁବିଧା ହେଲା ନାହିଁ ।

ସ୍କୁଲ ପାଠ ଶେଷ କଲା ପରେ କଲେଜ ପଢ଼ା ସଙ୍ଗେ ଥାଏ ଭବିଷ୍ୟତ ଜୀବିକା ନିରୂପଣର ସମସ୍ୟା । ଭବିଷ୍ୟତରେ ଓକିଲ-ପ୍ରାର୍ଥୀ ହେବାର କଳ୍ପନା ମୁଁ ବହୁ ପୂର୍ବରୁ ତ୍ୟାଗ କରିଥିଲି । ସମ୍ବଲପୁରର ଡାକ୍ତର ଜନାର୍ଦ୍ଦନ ପୂଜାରୀଙ୍କର ଆଦର୍ଶରେ ମୁଁ ଭବିଷ୍ୟତରେ ଡାକ୍ତର ହେବା ଆଶାରେ ବିଜ୍ଞାନ ଶ୍ରେଣୀରେ ନାମ ଲେଖାଇଲି । ସେ ସମୟରେ ବିଜ୍ଞାନ କହିଲେ, ପଦାର୍ଥ ବିଦ୍ୟା, ରସାୟନ ଓ ଗଣିତ—ତିନୋଟି ବିଷୟ ପଢ଼ା ହେଉଥିଲା । ପାଟନା ବିଶ୍ୱବିଦ୍ୟାଳୟ ମଧ୍ୟରେ କେବଳ ରେଭେନ୍‌ସା କଲେଜରେ ଉଦ୍ଭିଦ ବିଦ୍ୟା—ଚତୁର୍ଥ ଐଚ୍ଛିକ (optional) ବିଷୟ ଥିଲା । ଏଥିରୁ ଅଧିକା ନମ୍ବର ମିଳୁଥିବାରୁ ସମଗ୍ର ବିଶ୍ୱବିଦ୍ୟାଳୟରେ ବିଜ୍ଞାନରେ ରେଭେନ୍‌ସା କଲେଜର ଭଲ ଫଳ ହେଉଥିଲା ଓ ସେଥିପାଇଁ ବିହାରର ଅନ୍ୟାନ୍ୟ କଲେଜରୁ ଖୁବ୍ ଭଲ ଛାତ୍ରମାନେ ଆଇ.ଏସ୍.ସି. ପଢ଼ିବା ପାଇଁ କଟକ ଆସି ରେଭେନ୍‌ସା କଲେଜରେ ନାମ ଲେଖାଉଥିଲେ । ଆମର ଅଧ୍ୟାପକମାନଙ୍କ ମଧ୍ୟରୁ ୰ ନାରାୟଣ ମିଶ୍ର ଅଧ୍ୟାପନାରେ ଯେପରି ପ୍ରବୀଣ ଥିଲେ, ଛାତ୍ରାବାସ ତତ୍ତ୍ୱାବଧାରକ (Superintendent) ରୂପେ ଛାତ୍ରମାନଙ୍କର ପଢ଼ାଶୁଣା ଓ ସ୍ୱାସ୍ଥ୍ୟ ବିଷୟରେ ସେହିପରି ବିଶେଷ ଯତ୍ନ ନେଉଥିଲେ । ସକାଳେ ଓ ସନ୍ଧ୍ୟାରେ ପାଠ ସମୟ ସାତଟାରୁ ନଅଟା ମଧ୍ୟରେ ସବୁ ଛାତ୍ରାବାସରେ କର୍ତ୍ତୃପକ୍ଷ ପିଲାମାନଙ୍କର ସୁବିଧା ଅସୁବିଧା ବୁଝିବାକୁ ଓ ପଢ଼ାପଢ଼ି ଠିକ୍ ଚାଲିଛି କି ନାହିଁ ଜାଣିବାକୁ ଛାତ୍ରାବାସରେ ବୁଲି ଦେଖନ୍ତି । ମାତ୍ର ନାରାୟଣ ବାବୁ ଏ କର୍ତ୍ତବ୍ୟ କାମ ବାହାରେ ଅପରାହ୍ଣ ସାଢ଼େ ଚାରିଟା ଓ ପାଞ୍ଚଟା ମଧ୍ୟରେ ଆଉଥରେ ହଷ୍ଟେଲର ସବୁ କୋଠରି ବୁଲି ଯାଉଥିଲେ ଓ ଯଦି କୌଣସି ଛାତ୍ର କୋଠରିରେ ସେ ସମୟରେ ପଢ଼ୁଥିବାର ବା ତାସ ଆଦି ଖେଳୁଥିବାର ଦେଖୁଥିଲେ, ତେବେ ସେମାନଙ୍କୁ ସେଠାରୁ ତଡ଼ି ଖେଳ ପଡ଼ିଆକୁ ଯିବାକୁ ପ୍ରବର୍ତ୍ତାଉଥିଲେ ।

ପରେ କୌଣସି କାରଣରୁ—ବୋଧହୁଏ ଚାଉଳ ଭଲ ମିଳୁ ନଥିବାରୁ—ହଷ୍ଟେଲରେ ମେସ ଧର୍ମଘଟ ହେଲା ।

ପିଲ୍ମାନେ ମେସ୍‌ରେ ଖାଇବା ବନ୍ଦ କଲେ । ଆମେ ମଧ୍ୟ ସେଥିରେ ଯୋଗଦେଲୁଁ । ନାରାୟଣ ବାବୁ ମଧ୍ୟ ଘରେ ଖାଇବା ବନ୍ଦ କଲେ । ଧର୍ମଘଟ କରି ଆମେ ମେସ୍‌କୁ ଯାଉ ନଥିଲେ ବୁଢା କଲେଜ ପାଖରେ ଥିବା ଅନେକ ଜଳଖିଆ ଦୋକାନକୁ ଯାଇ ପରଟା, ଘିଅ, ତରକାରୀ ଖାଇ ଆସୁଁ । କିନ୍ତୁ ନାରାୟଣ ବାବୁ ଉପବାସୀ ହୋଇ ରହିଲେ । ଶେଷରେ ତାଙ୍କର କଷ୍ଟ ସହି ନପାରି ଛାତ୍ରମାନେ ଧର୍ମଘଟ ଭାଙ୍ଗିବାକୁ ବାଧ୍ୟ ହେଲେ । ଅବଶ୍ୟ ପିଲ୍ମାନେ ଯାହା ଦାବୀ କରୁଥିଲେ ତାହାର ପୂରଣ ହେଲା ।

ପଦାର୍ଥ ବିଦ୍ୟାର ଅଧିକାଂଶ ଅଧ୍ୟାପନା କାର୍ଯ୍ୟ ନାରାୟଣ ବାବୁ ଓ ଶ୍ରୀ ହରିବନ୍ଧୁ ମହାନ୍ତି କରୁଥିଲେ । ଶ୍ରୀ ମହାନ୍ତି ସେତେବେଳେ ନୂଆ ହୋଇ ବିଲାତରୁ ଫେରିଥାନ୍ତି ଓ ଅଧ୍ୟାପନାରେ ତାଙ୍କର ଯଥେଷ୍ଟ ଅଭିଜ୍ଞତା ହୋଇ ନଥାଏ ।

ରସାୟନ ବିଭାଗରେ ଶ୍ରୀଗୁରୁଚରଣ ମହାନ୍ତିଙ୍କର ଅଧ୍ୟାପନା ଚମତ୍କାର ଥିଲା । ନାଲି, ନେଳି ରଙ୍ଗର ରସାୟନିକ ପଦାର୍ଥ ମିଶାଇ ଇନ୍ଦ୍ରଜାଲ ପରି ଅବସ୍ଥା ସୃଷ୍ଟି କରି, ପାଣିରେ ଫସ୍‌ଫରସ୍ ପକାଇ, ସୋଡ଼ିଅମ୍ ଜାଳି ସେ ପ୍ରଥମରୁ ରସାୟନ ଶାସ୍ତ୍ରରେ ଛାତ୍ରମାନଙ୍କର ଆଗ୍ରହ ସୃଷ୍ଟି କରି ସାରି ପରେ ପଢାଇବା କାମ ଆରମ୍ଭ କରୁଥିଲେ । ଡା: ବଳଭଦ୍ର ପ୍ରସାଦ ଆମକୁ ରସାୟନର ମୌଳିକ ତତ୍ତ୍ୱମାନ ଶିଖାଉ ଥିଲେ ଓ ପ୍ରାକ୍‌ଟିକାଲ୍ କ୍ଲାସରେ ଆମର କାର୍ଯ୍ୟର ତତ୍ତ୍ୱାବଧାନ କରୁଥିଲେ ।

ଗଣିତ ବିଭାଗରେ ଶ୍ରୀ ଶାରଦାକାନ୍ତ ଗାଙ୍ଗୁଲି, ଶ୍ରୀ ହରେକୃଷ୍ଣ ଦାସ ଓ ଶ୍ରୀ ପ୍ରମଥ ନାଥ ଦେ ଆମର ଅଧ୍ୟାପକ ଥିଲେ । ଅଧ୍ୟାପକ ଦାସ ପ୍ରାୟ କଳା କୋଟ୍ ପିନ୍ଧି ଆସନ୍ତି । ଚକ୍ ଗୁଣ୍ଡରେ ତାଙ୍କର କୋଟ୍‌ଟି ନକ୍ଷତ୍ରଖଚିତ ଆକାଶ ପରି ଶୋଭା ପାଏ ।

ସ୍କୁଲରେ ପଢ଼ୁଥିବା ସମୟରୁ ଆମେ ଅଧ୍ୟାପକ ଆର୍ତ୍ତବଲ୍ଲଭ ମହାନ୍ତିଙ୍କର ଖ୍ୟାତି ଶୁଣିଥିଲୁ । ସେ ଓ ଅଧ୍ୟାପକ ଲକ୍ଷ୍ମୀକାନ୍ତ ଚୌଧୁରୀ ଆମକୁ ଓଡ଼ିଆ ପଢ଼ାନ୍ତି । ସେ ସମୟରେ ଅଲଗା ଓଡ଼ିଆ ବିଭାଗ ନ ଥିଲା । ସଂସ୍କୃତ ଅଧ୍ୟାପକମାନେ ଆମକୁ ଓଡ଼ିଆ ପଢ଼ାଉ ଥିଲେ ।

ଇଂରେଜୀରେ ଅନେକ ଅଧ୍ୟାପକ ଥିଲେ । କାରଣ ସେ ସମୟରେ ରେଭେନ୍‌ସାରେ କେବଳ ଇଂରେଜୀରେ ଏମ୍. ଏ. କ୍ଲାସ ଥିଲା ଓ ବି.ଏ.ରେ ମଧ୍ୟ ଅନର୍ସ ଶ୍ରେଣୀ ଥିଲା । ବୋଧହୁଏ ୧୯୩୨ ବା ୧୯୩୩ରେ ରେଭେନ୍‌ସାରୁ ଚାରିଜଣ ଏମ୍.ଏ. ପରୀକ୍ଷା ଦେଇ ସମସ୍ତେ ଫେଲ ହୋଇଥିଲେ ।

ଇଂରେଜୀ ଅଧ୍ୟାପକମାନଙ୍କ ମଧ୍ୟରୁ ଶ୍ରୀ ନିରଞ୍ଜନ ନିୟୋଗୀ ଥିଲେ ପ୍ରାଧ୍ୟାପକ । ଶ୍ରୀ କିଶୋରୀ ପ୍ରସାଦ ସିହ୍ନା, ଶ୍ରୀ କୃତ୍ତିବାସ ସାମନ୍ତରାୟ, ଶ୍ରୀ ଜନାର୍ଦ୍ଦନ ମହାନ୍ତି ଆମକୁ ଇଂରେଜୀ ପଢ଼ାଉଥିଲେ । ପ୍ରିନ୍‌ସପାଲ୍ ଡଡ଼କ୍ ମଧ୍ୟ ଇଂରେଜୀ କ୍ଲାସ ନେଉଥିଲେ ।

ଉଦ୍ଭିଦ ବିଦ୍ୟାରେ ଅଧ୍ୟାପକ ପରିଜା ଆଇ. ଏସ୍‌ସି.ରେ କ୍ଲାସ୍ ନେଉ ନ ଥିଲେ । ସ୍ୱର୍ଗତଃ ଦେବବ୍ରତ ମୁଖାର୍ଜି ଆମର ପ୍ରାୟ ସବୁ କ୍ଲାସ ନିଅନ୍ତି । ଶ୍ରୀ ପରଶୁରାମ ମିଶ୍ର ବିଶେଷତଃ ଆମର ପ୍ରାକ୍‌ଟିକାଲ୍ କ୍ଲାସ ନେଉଥିଲେ ।

ସେ ସମୟରେ ଗଞ୍ଜାମ ଓ କୋରାପୁଟ ଓଡ଼ିଶାରେ ମିଶି ନଥିଲା । ସମଗ୍ର ଓଡ଼ିଶାରେ କେବଳ ଗୋଟିଏ କଲେଜ ଥିଲା । ଓଡ଼ିଶାର ବିଭିନ୍ନ ଜିଲ୍ଲା ଓ ଗଡ଼ଜାତରୁ ଅଧିକାଂଶ ଛାତ୍ର ରେଭେନ୍‌ସା କଲେଜରେ ନାମ ଲେଖାଉ ଥିଲେ ଓ ସେଥିପାଇଁ ଓଡ଼ିଶାର ପ୍ରତ୍ୟେକ ଅଞ୍ଚଳର ଛାତ୍ର ନିଜର ସମବୟସୀ ଅନ୍ୟାନ୍ୟ ଅଞ୍ଚଳର ଛାତ୍ରମାନଙ୍କ ସହିତ ପରିଚିତ ହେବାର ସୁଯୋଗ ପାଉଥିଲେ । ଓଡ଼ିଶାର ଶିକ୍ଷିତ ସମାଜରେ ଗଣା ହେବା ଯେତେ ଛାତ୍ର ସେମାନେ ପ୍ରାୟ ସମସ୍ତେ ଓଡ଼ିଆରେ ଆର୍ତ୍ତ ବାବୁ ଓ ଇଂରେଜୀରେ କୃତ୍ତିବାସ ବାବୁ ବା ଜନାର୍ଦ୍ଦନ୍ ବାବୁଙ୍କର ଛାତ୍ର । ଆଜିକାଲି ଆଉ ସେପରି ସୁଯୋଗ ନାହିଁ ।

ଆମ ସାଙ୍ଗରେ ସେ ବର୍ଷ ଯେଉଁମାନେ ନୂଆ ହୋଇ କଲେଜରେ ଯୋଗ ଦେଲେ, ସେମାନଙ୍କ ମଧ୍ୟରୁ ଅନେକେ ସମାଜରେ, ରାଜନୀତିରେ, ଶିକ୍ଷାରେ ଓଡ଼ିଶା ବିଖ୍ୟାତ । ଶିକ୍ଷା ନିର୍ଦ୍ଦେଶକ ଶ୍ରୀ ବୈଦ୍ୟନାଥ ରଥ, ରାଜନୈତିକ ନେତା ଶ୍ରୀ ବୈଦ୍ୟନାଥ ରଥ, ଶ୍ରୀ ପବିତ୍ର ମୋହନ ପ୍ରଧାନ, ଶ୍ରୀ ରାଜକିଶୋର ରାୟ, ଶ୍ରୀ ଅଶୋକ ଦାସ, ରାଜନୀତି କ୍ଷେତ୍ରରେ ଶ୍ରୀ ବାଞ୍ଛାନିଧି ଦାସ ଶ୍ରୀ ସୁରେନ୍ଦ୍ର ନାଥ ଶର୍ମା, ୬ ସୋମନାଥ ନନ୍ଦ ଆମର



Prof. Lokanath Misra



Prof. Narayan Mishra



Prof. Ratnakar Pati



Prof. Artaballabh Mohanty



Dr. Parasuram Misra with
Dr. Mayadhar Mansinha



Prof. P. S. Sundaram



Dr. A. P. O'Brien



Prof. Ganguli

ସହପାଠୀ । ପ୍ରଧାନ ବିଚାରପତି ଶ୍ରୀ ଗତିକୃଷ୍ଣ ମିଶ୍ର, ଲେଖକ ଶ୍ରୀ ଗୋପୀନାଥ ମହାନ୍ତି, ଶ୍ରୀ ଭବକୃଷ୍ଣ ମହାନ୍ତି, ଭୂତପୂର୍ବ ସ୍ୱାସ୍ଥ୍ୟ ଡିରେକ୍ଟର ଶ୍ରୀ ଘନଶ୍ୟାମ ମହାପାତ୍ର, ଶ୍ରୀ ବାଞ୍ଛାନିଧି ହୋତା ଆମ ଉପର ଶ୍ରେଣୀରେ ଓ ବିଚାରପତି ଶ୍ରୀ ସୁକାନ୍ତ କିଶୋର ରାୟ, କଳାହାଣ୍ଡି ମହାରାଜା ଆଦି ଆମ ତଳ ଶ୍ରେଣୀରେ ପଢୁଥିଲେ ।

ଆମ ସମୟରେ ପ୍ରଦେଶର ମାଟ୍ରିକ୍ ପରୀକ୍ଷାର ପ୍ରଥମ ଛାତ୍ର ଶ୍ରୀ ତାରକାନାଥ ଘୋଷ କଟକ ଆସି ପଶ୍ଚିମ ଛାତ୍ରାବାସରେ ରହୁଥିଲେ । ସେ ଯେପରି ମେଧାବୀ ସେହିପରି ପରିଶ୍ରମୀ ଥିଲେ । ପରୀକ୍ଷା ସମୟରେ ସେ ରାତିରୁ ଉଠି ପଢ଼ା ପଢ଼ି କରୁଥିଲେ ।

ଶ୍ରୀ ଘୋଷଙ୍କ ନିକଟତମ ପ୍ରତିଦ୍ୱନ୍ଦ୍ୱୀ ଥିଲି ମୁଁ । କିନ୍ତୁ ତାଙ୍କ ପରି ଅତିରିକ୍ତ ପରିଶ୍ରମ କରିବା ମୋ ପକ୍ଷରେ ଅସମ୍ଭବ ଥିଲା । ଦୁଇ ବର୍ଷ ବିଜ୍ଞାନ ପଢ଼ାରେ ମୋର ଗୋଟିଏ ପ୍ରଧାନ ଦୁର୍ବଳତା ଜଣା ପଡ଼ିଲା । ପ୍ରାକ୍ଟିକାଲ୍ କାମ ମୁଁ ଆଦୌ ଭଲ କରି ପାରୁ ନ ଥିଲି । ଗ୍ଲାସ୍ ଟିଉବ୍ ବଙ୍କା କରିବାରେ ମଧ୍ୟ ମୁଁ କଳା କୌଶଳ ଦେଖାଇ ପାରୁ ନ ଥିଲି । ଏଥିପାଇଁ ମୁଁ ଅଧ୍ୟାପକମାନଙ୍କ ଠାରୁ ବିଶେଷତଃ ଡା: ବଳଭଦ୍ର ପ୍ରସାଦଙ୍କ ଠାରୁ ସ୍ନେହମୟ ଭର୍ତ୍ସନା ଶୁଣେ । ପରବର୍ତ୍ତୀ ବର୍ଷରେ ଡା. ପ୍ରସାଦ କୁଆଡ଼େ ଛାତ୍ରଙ୍କୁ କହିଲେ, "ମୁଁ ଜଣେ ଯୋଗ୍ୟ ଛାତ୍ରଙ୍କୁ ଦୁଇବର୍ଷ ଯାଏ ଗ୍ଲାସ୍ ଟିଉବ୍ ବଙ୍କା କରିବା ଶିଖାଇଲି, ମାତ୍ର ଅକୃତକାର୍ଯ୍ୟ ହେଲି ।"

୧୯୩୩ ସାଲର ଆଇ. ଏସ୍‌ସି. ପରୀକ୍ଷାରେ ମୋର ବିଶେଷ କୃତିତ୍ୱ ସତ୍ତ୍ୱେ ମୋର ବିଫଳତା ଓ ଦୁର୍ବଳତା ମଧ୍ୟ ସ୍ପଷ୍ଟ ଅନୁଭବ କଲି । ସେଥିପାଇଁ ଡାକ୍ତରି ପଢ଼ିବାକୁ ନ ଯାଇ ବା ବି. ଏସ୍‌ସି. ନ ପଢ଼ି ରେଭେନ୍‌ସା କଲେଜରେ କଳା ବିଭାଗରେ ଗଣିତ ଶାସ୍ତ୍ରରେ ଅନର୍ସ ସହିତ ନାମ ଲେଖାଇଲି ।

ସେ ସମୟରେ ପୂର୍ବ ଛାତ୍ରାବାସରେ ସମ୍ବଲପୁରୀ ଛାତ୍ରମାନଙ୍କ ସଂଖ୍ୟା ଗରିଷ୍ଠତା ଥିଲା । ମୁଁ ୧୯୩୩ରୁ ୧୯୩୫ ଯାଏ ପୂର୍ବ ଛାତ୍ରାବାସରେ ଥିଲି । ଗଡ଼ଜାତର ଛାତ୍ରମାନେ ସମ୍ବଲପୁରୀ ଛାତ୍ର ଦଳରେ ଥିଲେ । ଅନ୍ୟାନ୍ୟ ଛାତ୍ରମାନଙ୍କ ସହିତ ସମ୍ବଲପୁରୀ ଛାତ୍ରମାନଙ୍କର ପ୍ରତିଯୋଗିତା ହୁଏ ଓ କେବେ କେବେ ସଂଘର୍ଷ ମଧ୍ୟ ହୁଏ । ୧୯୩୪ ସାଲ ଜୁଲାଇ ମାସରେ ଯେତେବେଳେ ହଷ୍ଟେଲ୍‌ର ସେକ୍ରେଟେରୀ, ମେସ୍ ସେକ୍ରେଟେରୀ ଆଦି ପଦ ପାଇଁ ଭୋଟ ହୁଏ, ସେତେବେଳେ ଅନ୍ୟ ଛାତ୍ରମାନେ ନିର୍ବାଚନ ବର୍ଜନ କରିବାରୁ ସମ୍ବଲପୁରୀ ଛାତ୍ରମାନେ ସବୁ ସ୍ଥାନ ଦଖଲ କରିଗଲେ । (ପରେ ଅଧ୍ୟାପକ) ଶ୍ରୀ ବସନ୍ତକୁମାର ଶତପଥୀ ମୟୂରଭଞ୍ଜର ଛାତ୍ର ଆମଠାରୁ ବର୍ଷେ ପଛରେ ପଢ଼ୁଥାନ୍ତି । ସେ କୌଣସି ଗୋଟିଏ ପଦବୀ ପାଇଁ ନିଜ ନାମ ପ୍ରସ୍ତାବ କରି ହାସ୍ୟରୋଳ ସୃଷ୍ଟି କଲେ । ମାତ୍ର ତାଙ୍କର ପ୍ରତିଦ୍ୱନ୍ଦ୍ୱୀ କେହି ନ ବାହାରିବାରୁ, ସେ ନିର୍ଦ୍ୱନ୍ଦ୍ୱରେ ନିର୍ବାଚିତ ହେଲେ ।

୧୯୩୫ ସାଲରେ ବି. ଏ. ଅନର୍ସ ସହିତ ଉତ୍ତୀର୍ଣ୍ଣ ହୋଇ ସ୍ନାତକୋତ୍ତର ବିଦ୍ୟା ଅଧ୍ୟୟନ ପାଇଁ ମୁଁ ପାଟନା ଚାଲିଗଲି

ତା ପରେ ବହୁ ବର୍ଷ ବିତିଯାଇଛି । ରେଭେନ୍‌ସା କଲେଜରେ ବହୁ ଉନ୍ନତି ହୋଇଛି । କିନ୍ତୁ ଆମ ସମୟରେ ଯେପରି ସାରା ଓଡ଼ିଶାର ପାଠୁଆ ଛାତ୍ର ରେଭେନ୍‌ସା କଲେଜରେ ଯୋଗ ଦେଉଥିଲେ, ତାହା ଏବେ ଆଉ ନାହିଁ । ତିନୋଟି ବିଶ୍ୱବିଦ୍ୟାଳୟ ଓ ବହୁ କଲେଜ ହେବା ଫଳରେ ମେଧାବୀ ଛାତ୍ରଛାତ୍ରୀମାନଙ୍କର ପରସ୍ପର ପରିଚୟ ମଧ୍ୟ କଠିନ ହେଉଛି । ସେ ସମୟରେ ଖଲ୍ଲିକୋଟ କଲେଜରୁ ପାସ କରିଥିବା ଛାତ୍ରମାନେ ଆଇନ ପଢ଼ିବା ପାଇଁ ରେଭେନ୍‌ସା କଲେଜକୁ ଆସୁଥିଲେ । ରେଭେନ୍‌ସାରେ ଆଇନ ପଢ଼ା ଯାଉଥିଲା ।

ସେ ସମୟରେ ସମଗ୍ର ବିହାର ଓଡ଼ିଶା ପ୍ରଦେଶରେ ରେଭେନ୍‌ସା କଲେଜର ଏକ ଆଭିଜାତ୍ୟ ଥିଲା । ସେ କାଳର ପ୍ରତି ବର୍ଷର ବାର୍ଷିକୋତ୍ସବ ଆଜି କାଲିର ବିଶ୍ୱବିଦ୍ୟାଳୟର ସମାବର୍ତ୍ତନ ଉତ୍ସବ ପରି ସ୍ମରଣୀୟ ଥିଲା । ବାର୍ଷିକ ଉତ୍ସବକୁ ସାର୍ ସି. ଭି. ରମଣ, ଡାକ୍ତର ପଟ୍ଟାଭି ସୀତାରାମାୟା, ଡା: ଆର. ପି. ପରାଞ୍ଜପେ ଆଦି ପ୍ରସିଦ୍ଧ ପଣ୍ଡିତମାନେ ଉଦ୍‌ବୋଧନ ଦେବାପାଇଁ ଆସୁଥିଲେ ।

ଓଡ଼ିଶାର ପୁରାତନତମ ଉଚ୍ଚଶିକ୍ଷାନୁଷ୍ଠାନରୂପେ ରେଭେନ୍‌ସା କଲେଜ ଚିରଦିନ ଶିକ୍ଷାବ୍ରତୀ ଓ ଛାତ୍ର ସମାଜକୁ ପ୍ରେରଣା ଦେବ । ଏ ଅନୁଷ୍ଠାନରୁ ଚତୁର୍ବର୍ଷ-କାଳ ଶିକ୍ଷା ଲାଭ କରି ବାସ୍ତବିକ ମୁଁ ନିଜକୁ କୃତକୃତ୍ୟ ମନେ କରେଁ ।

ଟି. ଇ. ରେଭେନ୍‌ସା ଓ ଓଡ଼ିଶାରେ ନବ ଜାଗରଣ

ସୁରେନ୍ଦ୍ର ମହାନ୍ତି

୧୮୯୮ ସାଲ, ନଭେମ୍ବର ୩୦ ତାରିଖର ରେଭେନ୍‌ସାଙ୍କର ସେ ଚିଠିର ଫିକା ନେଳିଆ ପୃଷ୍ଠା ଆଜି ଜୀର୍ଣ୍ଣ; ଅକ୍ଷର ସବୁ ମଧ୍ୟ ଅସ୍ପଷ୍ଟ, ପଢ଼ିବାରେ ଅସୁବିଧା ହୁଏ···ମାତ୍ର ସେଥିରେ ଜଣେ ଅବସରପ୍ରାପ୍ତ ଇଂରେଜ କମିଶନରଙ୍କର କର୍ମଭୂମି ଓଡ଼ିଶା ପ୍ରତି ଆନ୍ତରିକତାର ଯେଉଁ ସ୍ୱାକ୍ଷର ମୁଦ୍ରିତ ରହିଅଛି, ତାହା କିନ୍ତୁ ଅସ୍ପଷ୍ଟ ନୁହେଁ ! ମମତା ଓ ମମତ୍ୱରେ ତାହା ତଥାପି ଉଜ୍ଜ୍ୱଳ !

ରେଭନ୍‌ସା ସାଉଥ୍ ହିଲ, ନର୍ଥ ସସେକ୍‌ସ (South Hill, North Sussex)ରୁ, ମଧୁସୂଦନ (ଦାସ)ଙ୍କୁ ଲେଖିଥିଲେ···

"I enclose you a X'mas card and my hearty and best wishes will be with you not only yourself but with all my dear old Oria friends. Will you kindly let every of them who remember me know that my heart is still in Orissa and though I am growing old they are not forgotten.XX I pray you may enjoy peace, plenty and progress, especially in Education........".*

ସୁଦୂର ଭାରତରେ କର୍ମକ୍ଷେତ୍ରରୁ ଅବସର ନେବାପରେ ସୁଦ୍ଧା, କର୍ମଭୂମି ଓଡ଼ିଶା ସମ୍ପର୍କରେ ତାଙ୍କର ଶୁଭକାମନା ଓ ଉତ୍କଣ୍ଠା ଉଦବେଗର ପରିଚୟ ଏହି ପତ୍ରରୁ ମିଳିଥାଏ ।

ଥମାସ୍ ଏଡ୍‌ୱାର୍ଡ଼ ରେଭେନ୍‌ସା (T. E. Ravenshaw) ୧୮୬୫ ଖ୍ରୀ: ଅ: ରୁ ୧୮୭୭ ଖ୍ରୀ: ଅ: ପର୍ଯ୍ୟନ୍ତ ଓଡ଼ିଶା ଡିଭିଜନ୍‌ର କମିଶନର ରୂପେ କଟକରେ ବାରବର୍ଷ କାଳ ଅବସ୍ଥାପିତ ଥିଲେ । ଯେଉଁ କେତେଜଣ ମୁଷ୍ଟିମେୟ ଇଂରେଜଙ୍କ ଶୁଭ ନେତୃତ୍ୱରେ ଓଡ଼ିଶାରେ ନବଜାଗରଣର ସୂତ୍ରପାତ ହୋଇଥିଲା, ରେଭେନ୍‌ସା ସେମାନଙ୍କ ମଧ୍ୟରେ ଥିଲେ ସର୍ବାଗ୍ରଗଣ୍ୟ । ରେଭେନ୍‌ସା କଲେଜ ଆଜି ତାହାର ମୂକ ସାକ୍ଷୀ ରୂପେ ଦଣ୍ଡାୟମାନ ରହିଅଛି ।

୧୮୬୬ ସାଲ ଦୁର୍ଭିକ୍ଷ ବେଳେ, ତାଙ୍କ ଶାସନକାଳରେ ପ୍ରବଳ ଲୋକକ୍ଷୟ ଘଟିଥିବାରୁ, ଓଡ଼ିଶା ପ୍ରତି ସେ ଏକ ଅମାର୍ଜନୀୟ ଅପରାଧ କରିଥିଲେ ବୋଲି ଫକୀରମୋହନଙ୍କ ପରି କେହି କେହି ଆକ୍ଷେପ କରିଛନ୍ତି ! ମାତ୍ର ଓଡ଼ିଶା ଡିଭିଜନ୍ ସେତେବେଳେ ବଙ୍ଗଳା ସରକାରଙ୍କର ଶାସନାଧୀନରେ ଏକ ଉପେକ୍ଷିତ ଅଞ୍ଚଳରୂପେ ପଡ଼ି ରହିଥିବାରୁ, ଓଡ଼ିଶାର ଦୁର୍ଭିକ୍ଷ ସଙ୍କଟ ପ୍ରତି ବଙ୍ଗଳା ସରକାରର କର୍ତ୍ତୃପକ୍ଷ ଦୃଷ୍ଟି ଦେଇ ପାରି ନ ଥିଲେ ବୋଲି ତତ୍କାଳୀନ ସେକ୍ରେଟାରୀ-ଅଫ୍-ଷ୍ଟେଟ୍ ସାର ଗ୍ରଲସ ନର୍ଥକୋଟ ୧୮୬୮ ସାଲରେ ସ୍ୱୀକାର କରିଥିଲେ ଏହି ଅଭିଜ୍ଞତାରୁ, ଓଡ଼ିଆ ଭାଷାଭାଷୀ ଅଞ୍ଚଳମାନଙ୍କୁ ଏକ ସ୍ୱତନ୍ତ୍ର ଶାସନାଧୀନରେ ରଖିବା ପାଇଁ ସାର ଗ୍ରଲ୍‌ସ ନର୍ଥକୋଟ ପ୍ରଶାସନିକ ସ୍ତରରେ ଦେଇଥିଲେ ସର୍ବପ୍ରଥମ ପ୍ରସ୍ତାବ । ତେଣୁ ନଅଙ୍କ-ଦୁର୍ଭିକ୍ଷ ସହିତ, କମିସନର ରେଭେନ୍‌ସାଙ୍କ ଦାୟିତ୍ୱରେ ଯେଉଁ ସମ୍ପର୍କ ଥିଲା, ତାହା ସମ୍ପୂର୍ଣ୍ଣ ଉପଚରିତ । ଊନବିଂଶ ଶତାବ୍ଦୀରେ ଓଡ଼ିଶାର ନବଜାଗରଣରେ ରେଭେନ୍‌ସାଙ୍କ ଶୁଭଦର୍ଶୀ ଭୂମିକାକୁ ତାହା ମଳିନ କରିବା ଉଚିତ ହେବ ନାହିଁ ।

ସେତେବେଳେ କିନ୍ତୁ ସାର୍ ଗ୍ରଲ୍‌ସଙ୍କର ଏହି ସୂଚନା ଲକ୍ଷ୍ୟ କରି, ଓଡ଼ିଆ ଭାଷାଭାଷୀ ଅଞ୍ଚଳମାନଙ୍କୁ

*ପତ୍ରଟିର ଆଲୋକଚିତ୍ର ଅନ୍ୟତ୍ର ମୁଦ୍ରିତ ହୋଇଅଛି ।

My dear Friend

I enclose you a
Xmas card & my hearty
& best wishes will be with
you not only yourself
but with all my dear
old Burma friends with
[illegible] kindly let any of them
who remember me know
that my heart is still

in Orissa & how I
am growing old. They are
not forgotten.
I shall be very pleased
to hear from him & to
learn how the country
is getting on. I pray for
its enjoying peace, plenty
& progress especially in
Education.
Remember me most
kindly & affectionately
to the Rajahs and Chiefs
of the Gurjat States

& is one from time to time
heard favorable reports of
their loyalty & progress.
May God bless & prosper
Orissa is the fervent prayer
of your ever sincere
& affectionate old friend

T. E. Ravenshaw

I still have the little silver
Match box you so kindly
sent me. It is now before
me & reminds me of the time
Is there any probability of your
coming again to England? if so
you will not fail to come &
see me.

ଏକ ଶାସନାଧୀନରେ ସ୍ୱତନ୍ତ୍ର କରିବା ପାଇଁ ଓଡ଼ିଶାରେ ଶିକ୍ଷିତ ଜନମତ ନ ଥିଲା । ପୁଣି ଉଚ୍ଚତର ଇଂରାଜୀ ଶିକ୍ଷା ସେ ପର୍ଯ୍ୟନ୍ତ ଓଡ଼ିଶାରେ ପ୍ରବର୍ତ୍ତିତ ନ ହୋଇଥିବା କାରଣରୁ ଓଡ଼ିଶାବାସୀ ସାର୍ ଷ୍ଟାଲ୍ସ ନର୍ଥକୋଟ୍‌ଙ୍କ ଏ ପ୍ରସ୍ତାବ ସମ୍ପର୍କରେ ଓ୍ୱାକିବ୍‌ହାଲ ସୁଦ୍ଧା ହୋଇ ପାରି ନ ଥିଲେ । ଏହା ବ୍ୟତୀତ, ସେତେବେଳେ ଓଡ଼ିଆ ଭାଷାର ଅସ୍ତିତ୍ୱ ମଧ୍ୟ ଥିଲା ସଙ୍କଟାପନ୍ନ । ଯେଉଁଠି ଓଡ଼ିଆ ଭାଷାର ସ୍ଥିତି ବିପନ୍ନ; ସେଠାରେ ଓଡ଼ିଆ ଭାଷାଭାଷୀ ଅଞ୍ଚଳମାନଙ୍କର ଏକତ୍ରୀକରଣର ପ୍ରଶ୍ନବା ଉଠିବ କୁଆଡ଼ୁ ? ଏହି ପୃଷ୍ଠଭୂମିରେ କମିସନର ରେଭେନ୍‌ସାଙ୍କ ଭୂମିକା, ଆଧୁନିକ ଓଡ଼ିଶାର ଇତିହାସରେ ବିଶେଷ ଉଲ୍ଲେଖ ଦାବୀ କରେ । ତାଙ୍କର ଉଦ୍ୟମରେ କଟକ ହା: ଇ: ସ୍କୁଲରେ ୧୮୬୮ ସାଲରେ ମୋଟେ ଛଅଜଣ ଛାତ୍ରଙ୍କୁ ନେଇ କଲେଜ କ୍ଳାସ୍ ଆରମ୍ଭ ହୋଇଥିଲା । ଓଡ଼ିଶାରେ ଉଚ୍ଚ ଇଂରାଜୀ ଶିକ୍ଷାର ବିସ୍ତାର ରେଭେନ୍‌ସାଙ୍କର ଯେପରି ଏକ ପ୍ରିୟ କର୍ମ ଯୋଜନା ଥିଲା; ମଧୁସୂଦନଙ୍କୁ ଲିଖିତ ପୂର୍ବୋକ୍ତ ପତ୍ରରେ ତାହାର ସୂଚନା ରହିଅଛି ।

ଆଜିର ପରିବର୍ତ୍ତିତ ପରିସ୍ଥିତିରେ, ଇଂରାଜୀ ଶିକ୍ଷାର ଭୂମିକା ମଧ୍ୟ ପରିବର୍ତ୍ତିତ ହୋଇଅଛି । ଏହା ଏବେ ନବଜାଗରଣର ବାତାୟନ ନ ହୋଇ, ହୁଏତ ନ୍ୟସ୍ତ-ସ୍ୱାର୍ଥୀ ପ୍ରତିକ୍ରିୟାର ଚଉପାଢ଼ୀରେ ପରିଣତ ହୋଇଅଛି । ମାତୃଭାଷା ମାଧ୍ୟମରେ ତେଣୁ ଆଜି ଆରମ୍ଭ ହୋଇଛି ନବଜାଗରଣର ଦ୍ୱିତୀୟ ପର୍ଯ୍ୟାୟ ! କିନ୍ତୁ ଊନବିଂଶ ଶତାବ୍ଦୀର ଦ୍ୱିତୀୟାର୍ଦ୍ଧରେ, ଭାରତରେ ଯେଉଁ ରେନେସାଁର ସୂତ୍ରପାତ ହୋଇଥିଲା, ଇଂରାଜୀ ଭାଷା ଥିଲା ତାହାର ଧାରକ ଓ ବାହକ । ମାତ୍ର ଇଂ ୧୮୫୭ ସାଲରେ କଲିକତା ବିଶ୍ୱବିଦ୍ୟାଳୟ ସ୍ଥାପିତ ହୋଇ ସେଥିରୁ ପ୍ରତିବର୍ଷ ଶହ ଶହ ଇଂରେଜୀ ଶିକ୍ଷିତ ବ୍ୟକ୍ତି ବାହାରୁଥିବା ବେଳେ, ଓଡ଼ିଶାରେ ସେ ପର୍ଯ୍ୟନ୍ତ ବିଶ୍ୱବିଦ୍ୟାଳୟ ଶିକ୍ଷା ତ ଦୂରର କଥା—ଇଂରେଜୀ ଶିକ୍ଷାର ଅସ୍ତୁମାରମ୍ଭ ସୁଦ୍ଧା ହୋଇ ନ ଥିଲା । ସେଥିପାଇଁ ଓଡ଼ିଶାର ପ୍ରଥମ ଗ୍ରାଜୁଏଟ୍ ଓ ପ୍ରଥମ ଏମ୍. ଏ ମଧୁସୂଦନ, ନିଜର ଅଭିଜ୍ଞତା ବର୍ଣ୍ଣନା କରି, ଇମ୍ପିରିଆଲ୍ ଲେଜିସ୍ଲେଟିଭ୍ କାଉନ୍‌ସିଲରେ ୧୯୧୩ ସାଲ ମାର୍ଚ୍ଚ ୭ ତାରିଖ ଦିନ ଭାଷଣ ପ୍ରସଙ୍ଗରେ କହିଥିଲେ

..."The first Oriya young man (I can hardly believe I was ever young) who cherished the idea of a university education had to go to Calcutta, a journey of nearly three weeks."

ସେତେବେଳେ ଇଂରାଜୀ ଶିକ୍ଷିତ ବ୍ୟକ୍ତି ନ ଥିବାରୁ ସରକାରୀ ଦପ୍ତରରେ ଅମଲା କିରାଣିଠାରୁ ଅନ୍ୟ ସବୁ ଗ୍ରେଡ଼ବଡ଼ କିରାଣିରେ ଓଡ଼ିଶା ବାହାର ଆଗନ୍ତୁକମାନଙ୍କର ହିଁ ପ୍ରାଧାନ୍ୟ ଲାଗି ରହିଥିଲା । ଇଂ ୧୮୭୧ ସାଲରେ ଓଡ଼ିଆଙ୍କ ଶିକ୍ଷାର ବ୍ୟବସ୍ଥା ସମ୍ପର୍କରେ ସେହି ବର୍ଷ କଟକର ମାଜିଷ୍ଟ୍ରେଟ୍ ଏକ ରିପୋର୍ଟରେ ଲେଖିଥିଲେ·····

"XXX I always give preference to Oriyas, but at the moment I scarcely know a single Oriya possessing qualifications to fit him for being a common muharrir.

(କଟକ ଡିଷ୍ଟ୍ରିକ୍ଟ ଗେଜେଟିଅର)

ଏ ପରିସ୍ଥିତିରେ କଟକରେ ଗୋଟିଏ କଲେଜ ସ୍ଥାପନ କରି ଉଚ୍ଚଶିକ୍ଷା ତଥା ଇଂରାଜୀ ଶିକ୍ଷାର ପ୍ରସାର ଦିଗରେ ରେଭେନ୍‌ସାଙ୍କ ଉଦ୍ୟମ ଯେ ଏକ ଯୁଗାନ୍ତକାରୀ ପଦକ୍ଷେପ ଥିଲା, ତାହା ଉଲ୍ଲେଖ କରିବା ନିଷ୍ପ୍ରୟୋଜନ । ରାମଶଙ୍କର ରାୟ ଓ ଅଭିରାମ ଭଞ୍ଜଙ୍କ ଠାରୁ ଆରମ୍ଭ କରି ଗୋପବନ୍ଧୁଙ୍କ ପର୍ଯ୍ୟନ୍ତ ଊନବିଂଶ ଶତାବ୍ଦୀ ଓ ଆଦ୍ୟ ବିଂଶ-ଶତାବ୍ଦୀରେ, ଓଡ଼ିଶାର ନବଜାଗରଣର ନାନା କ୍ଷେତ୍ରରେ ଯେଉଁମାନେ ଏକ ବିଶିଷ୍ଟ ଭୂମିକା ଗ୍ରହଣ କରିଥିଲେ, ସେମାନେ ସମସ୍ତେ ଥିଲେ ଏହି ରେଭେନ୍‌ସା କଲେଜର ଛାତ୍ର । ରେଭେନ୍‌ସା କଲେଜକୁ କେନ୍ଦ୍ର କରି, ଓଡ଼ିଶାରେ ନବଜାଗରଣର ଯେଉଁ ସୂତ୍ରପାତ ହୋଇଥିଲା ଟି. ଇ. ରେଭେନ୍‌ସା ତାହାର ସୂତ୍ରଧର ଥିଲେ ବୋଲି କହିଲେ ତେଣୁ ଅତ୍ୟୁକ୍ତି ହେବ ନାହିଁ ।

ଊନବିଂଶ ଶତାବ୍ଦୀର ଦ୍ୱିତୀୟାର୍ଦ୍ଧରେ ଓଡ଼ିଆ ଭାଷା ଓଡ଼ିଶାରୁ ନିଶ୍ଚିହ୍ନ ହେବାକୁ ବସିଥିବା ବେଳେ ରେଭେନ୍‌ସା ଓଡ଼ିଆ ଭାଷାର ସହାପକ ହୋଇ ନଥିଲେ,

ସତ୍ତ୍ୱ ଯେ ବିଲୁପ୍ତ ହୋଇଥାନ୍ତା, ସେଥିରେ ସନ୍ଦେହ ନାହିଁ । ଓଡ଼ିଆ ଭାଷାର ସ୍ଥିତିରକ୍ଷା ଯେଉଁ ପ୍ରବଳ ବିବାଦ ତେଜ ଉଠିଥିବା ବେଳେ, ରେଭେନ୍ସାଙ୍କ ଉଦ୍ୟମରେ ଓଡ଼ିଶାର ଶିକ୍ଷା ବିଭାଗରେ ଯେପରି ଓଡ଼ିଆ ପାଠ୍ୟ ପୁସ୍ତକମାନ ପ୍ରଚଳିତ ହୋଇ ପାରିଥିଲା, ତାହା ଉଲ୍ଲେଖ କରି "ଉତ୍କଳ-ଦୀପିକା"ର ସମ୍ପାଦକ ଗୌରୀଶଙ୍କରଙ୍କ ଜୀବନୀକାର ସ୍ୱର୍ଗୀୟ ମୃତ୍ୟୁଞ୍ଜୟ ରଥ "କର୍ମଯୋଗୀ ଗୌରୀଶଙ୍କର" ପୁସ୍ତକରେ ଲେଖିଛନ୍ତି ......

"× × × ଉତ୍କଳର ଶାସନ କର୍ତ୍ତା ରେଭେନ୍ସା ସାହେବ ଜୟଯୁକ୍ତ ହୋଇ ଦ୍ୱିଗୁଣ ଉତ୍ସାହରେ ଉତ୍କଳର ଉନ୍ନତିର ଯାବତୀୟ ଅନ୍ତରାୟ ଦୂର କରିବାରେ କୃତପ୍ରଯତ୍ନ ହୋଇଥିଲେ । ତାହାର ଫଳରେ ଶିକ୍ଷା ବିଭାଗର ଡିରେକ୍ଟର୍ ସାହେବ ସରକାରୀ ବ୍ୟୟରେ ପାଠ୍ୟ ପୁସ୍ତକମାନ ମୁଦ୍ରାଙ୍କନ କରାଇବା ପାଇଁ ପୁନଃପୁନଃ ଘୋଷଣା କରିବାକୁ ଲାଗିଲେ ।

ଏହିପରି ଭାବରେ ଆଧୁନିକ ଓଡ଼ିଶାର ନବ ନିର୍ମାଣରେ ରେଭେନ୍ସା ଓ ତାଙ୍କ ପ୍ରତିଷ୍ଠିତ ରେଭେନ୍ସା କଲେଜ ଏକ ଶ୍ରଦ୍ଧାସ୍ନିଗ୍ଧ ଓ ସମ୍ମାନିତ ସ୍ଥାନ ଅଧିକାର କରିଅଛନ୍ତି ।

ସର୍ବପ୍ରଥମ ଓଡ଼ିଆ ଇଂଲଣ୍ଡ ଯାତ୍ରୀ ମଧୁସୂଦନ ଇଂ: ୧୮୯୭ ସାଲରେ ଏହି ରେଭେନ୍ସାଙ୍କୁ ଶ୍ରଦ୍ଧା ଓ ସୌଜନ୍ୟ ନିବେଦନ କରିବାକୁ ସସେକ୍ସ ଆସିଥିଲେ । ରେଭେନ୍ସା କଟକରେ କମିସନର ଥିବା ବେଳେ, ମଧୁସୂଦନ କଲିକତା ଲଣ୍ଡନ ମିସନାରୀ-କଲେଜରେ ଜଣେ ଛାତ୍ର ଥିଲେ । ତେଣୁ ସେମାନଙ୍କ ମଧ୍ୟରେ ପୂର୍ବରୁ ପରିଚୟର ଅବକାଶ ନ ଥିଲା । "ଉତ୍କଳ ଦୀପିକା" (୭ ଅଗଷ୍ଟ, ୧୮୯୭) କୁ ପ୍ରେରିତ ଏକ ପତ୍ରରେ ରେଭେନ୍ସାଙ୍କ ସହିତ ତାଙ୍କର ସାକ୍ଷାତର ଅଭିଜ୍ଞତା ବର୍ଣ୍ଣନା କରି ମଧୁସୂଦନ ଲଣ୍ଡନରୁ ଲେଖିଥିଲେ ।

"××× After a few minutes he (Ravenshaw) said, excuse me asking the question, are you a genuine Oriya? I said, every drop of blood in me is of Oriya origin. He——"I am very proud of your race and I would talk more freely to an Oriya than to any other man. Ravenshaw spoke in Oriya, offering a cigar".

ସୁଦୀର୍ଘ ଗୋଟିଏ ଶତାବ୍ଦୀର ବ୍ୟବଧାନ ପରେ ସୁଧୀ କଲ୍ୟାଣଦର୍ଶୀ ଟି. ଇ. ରେଭେନ୍ସାଙ୍କର ଓଡ଼ିଶା ପ୍ରତି ଶୁଭେଚ୍ଛାର ସେ ଭାଷା ଆଜି ନୀରବ ହୋଇନାହିଁ । ରେଭେନ୍ସା କଲେଜର ଶତବାର୍ଷିକୀ ସେହି ଶୁଭସ୍ୱପ୍ନର ଏକ ପରିଣତି; ସେହି ଶୁଭ ଚିନ୍ତାର ଏକ ପ୍ରତିଧ୍ୱନି !



ଓଡ଼ିଆ ବିଭାଗ—ଅତୀତ ଓ ବର୍ତ୍ତମାନ

ଅଧ୍ୟାପକ ଡଃ କୁଞ୍ଜବିହାରୀ ଦାଶ
ଓଡ଼ିଆ ବିଭାଗ ମୁଖ୍ୟ

ରେଭେନ୍ସା କଲେଜର ପ୍ରତିଷ୍ଠା ପରେ ଯଥାର୍ଥ ଭାବେ ଓଡ଼ିଆ ସାହିତ୍ୟରେ ନବଯୁଗ ପ୍ରବର୍ତ୍ତିତ ହୋଇଥିଲା । ତରୁଣ ମାନେ ଓଡ଼ିଆ ପାଠ୍ୟପୁସ୍ତକ ରଚନାରେ ବ୍ରତୀ ହେବାର ଦେଖି ପାଦ୍ରୀମାନଙ୍କ ହାତରୁ କଲମ ଖସି ପଡ଼ିଥିଲା । ଆଧୁନିକ ଯୁଗାଦ୍ୟରେ ପାଠ୍ୟପୁସ୍ତକ ଏକ ଜାତୀୟ ପ୍ରୟୋଜନ ଥିଲା । ଭାଷା ବିଲୋପର ଆନ୍ଦୋଳନ ହିଁ ଯୁବଶକ୍ତିକୁ ଜାଗ୍ରତ କରିଥିଲା । ଏହି କଲେଜରୁ ଉତ୍ତୀର୍ଣ୍ଣ ରାମଶଙ୍କର ରାୟ, ଜଗନ୍ମୋହନ ଲାଲ, ନନ୍ଦ କିଶୋର ବଳ, ଗୋପାଳ ବଲ୍ଲଭ ଦାସ, ଉମେଶ ଚନ୍ଦ୍ର ସରକାର, ଚନ୍ଦ୍ର ମୋହନ ମହାରଣା, ଗଣପତି ଦାସ, କବି ମଣିଚରଣ ମହାପାତ୍ର ପ୍ରଭୃତି ବହୁ ଲେଖକ ସାହିତ୍ୟ ରଚନା ପ୍ରତି ଆକୃଷ୍ଟ ହୋଇଥିଲେ ।

୧୮୬୮-୭୦ ମଧ୍ୟରେ ଭାଷାବିଲୋପ ଆନ୍ଦୋଳନ ଚୂଡ଼ାନ୍ତ ସୀମା ସ୍ପର୍ଶ କରିଥିଲା । ବଙ୍ଗଳାର ତତ୍କାଳୀନ ଛୋଟ ଲାଟ୍ ଏହି ପ୍ରକାରେ ଆଦେଶ ଦେଇଥିଲେ — "କଟକ ଉଚ୍ଚ ଇଂରାଜୀ ବିଦ୍ୟାଳୟ ଓ ଓଡ଼ିଶାର ଅନ୍ୟ ଦୁଇଟି ଜିଲ୍ଲା ସ୍କୁଲରେ ଛାତ୍ରମାନେ ବଙ୍ଗଳା କିମ୍ବା ଓଡ଼ିଆ କିମ୍ବା ଉକ୍ତ ଦୁଇ ଗୋଟି ଭାଷା ପଢ଼ି ପାରନ୍ତି । ମାଧ୍ୟମିକ ଆଙ୍ଗ୍ଲୋ ଓଡ଼ିଆ ସ୍କୁଲରେ କେବଳ ଓଡ଼ିଆ ପଢ଼ା ଯିବ । ଏହି ସ୍କୁଲମାନଙ୍କରେ ଇଂରେଜୀ ବାଧ୍ୟତାମୂଳକ ଓ ବଙ୍ଗଳା ଏକ ବୈକଳ୍ପିକ ବିଷୟ ରୂପେ ପଢ଼ା ହେବ । ମାଧ୍ୟମିକ ଓଡ଼ିଆ (ଭର୍ଣ୍ଣାକୁଲାର) ସ୍କୁଲମାନଙ୍କରେ ଓଡ଼ିଆରେ ଯଥେଷ୍ଟ ସାହିତ୍ୟ ରଚିତ ହେବା ପର୍ଯ୍ୟନ୍ତ ଗୋଟିଏ ଭାଷା ହିସାବରେ ବଙ୍ଗଳା ପଢ଼ା ଯିବ ଓ ନିମ୍ନ ଭର୍ଣ୍ଣାକୁଲାର ସ୍କୁଲମାନଙ୍କରେ କେବଳ ଓଡ଼ିଆ ପଢ଼ାଯିବ ।"

ଏହାର କିଛିଦିନ ପରେ ଓଡ଼ିଶାର ସ୍କୁଲମାନଙ୍କରେ ଓଡ଼ିଆ ଭର୍ଣ୍ଣାକୁଲାର ହିସାବରେ ଚାଲୁ ହେଲା । ୧୮୭୧-୭୨ ବେଳକୁ ଓଡ଼ିଆରେ ବହୁ ପାଠ୍ୟ ପୁସ୍ତକ ରଚିତ ହୋଇ ସାରିଥିଲା । ପ୍ରାୟ ସମସ୍ତ ପ୍ରାଥମିକ, ମାଧ୍ୟମିକ ଓ ଉଚ୍ଚ ବିଦ୍ୟାଳୟମାନଙ୍କରେ ଓଡ଼ିଆ ଅଧ୍ୟାପନାର ସୁବ୍ୟବସ୍ଥା ହେଲା । ଏତ ଗଲା ସ୍କୁଲ କଥା, ଊନବିଂଶ ଶତାବ୍ଦୀର ଶେଷ ଭାଗରେ ସ୍କୁଲରେ ଭର୍ଣ୍ଣାକୁଲାର କମ୍ପୋଜିସନ ପଢ଼ା ହେଉଥିଲା । "ଓଡ଼ିଆ ସ୍ୱତନ୍ତ୍ର ଭାଷା ନୟ" ଆନ୍ଦୋଳନ ପରେ ଓଡ଼ିଆକୁ ସ୍ୱତନ୍ତ୍ର ସ୍ଥିତି ଓ ମର୍ଯ୍ୟାଦା ଦେବାର ପ୍ରୟାସ ହେଲା । ତା'ଆଗରୁ ଓଡ଼ିଆ ଭାଷା ଓ ସାହିତ୍ୟ ଗଡ଼ଜାତ ରାଜା ଓ ସାମନ୍ତମାନଙ୍କ ପୃଷ୍ଠପୋଷକତାରେ ବଞ୍ଚି ରହିଥିଲା । ଧାର୍ମିକ, ଦରବାରୀ, ରସିକ ଓ ସ୍ୱପ୍ନବିଳାସୀମାନେ ଏହାର ରସ ଉପଭୋଗ କରୁଥିଲେ । ଏହା ଉତ୍କଳୀୟ ଶିକ୍ଷା ଓ ସଂସ୍କୃତିର ପ୍ରଚାରକ ହେବାକୁ ଅସମର୍ଥ ହୋଇଥିଲା । ସରସ୍ୱତୀଙ୍କୁ ଉତ୍କଳୀୟ ଗ୍ରନ୍ଥ ଗ୍ରନ୍ଥୀମାନଙ୍କ ଦ୍ୱାର ଦେହଳୀ ସ୍ପର୍ଶ ନିଷିଦ୍ଧ ଥିଲା । ଏ ସମାଜରେ ଯେପରି ମା ସେହିପରି ମାତୃଭାଷା ଅବହେଳିତା ହୋଇଥିଲା । ଧର୍ମ ପ୍ରଚାର ଲାଗି ପାଦ୍ରୀ ଓ ଶାସନ କାର୍ଯ୍ୟ ଚଳାଇବା ଲାଗି ସାହେବମାନେ ସତ୍ ସାମାନ୍ୟ ଓଡ଼ିଆ ଭାଷା ଶିକ୍ଷା କରିଥିଲେ । ପାଦ୍ରୀମାନଙ୍କ ଓଡ଼ିଆ ଭାଷା ଜ୍ଞାନର ଗଭୀରତା ଓ ସଂସ୍କୃତ ପଣ୍ଡିତମାନଙ୍କର ଓଡ଼ିଆ ଶିକ୍ଷାଦାନର ହାସ୍ୟକର ପ୍ରଣାଳୀ ଫକୀରମୋହନ ଲିପିବଦ୍ଧ କରିଅଛନ୍ତି ।

ଊନବିଂଶ ଶତାବ୍ଦୀର ଶେଷ ପାଦରେ ଓ ବିଂଶ ଶତାବ୍ଦୀର ଆଦ୍ୟ ଭାଗରେ ମୟୂରଭଞ୍ଜ, ବାମଣ୍ଡା, ତାଳଚେର, ସୋନପୁର ପ୍ରଭୃତି ଗଡ଼ଜାତର ରାଜାମାନେ ଓଡ଼ିଆ ପତ୍ରିକା ଓ ପୁସ୍ତକ ପ୍ରକାଶ ଦିଗରେ ବିଶେଷ ଯତ୍ନବାନ୍ ହୋଇଥିଲେ । ଗଡ଼ଜାତମାନଙ୍କ ମଧ୍ୟରେ ସୋନପୁର ମହାରାଜାଙ୍କ ଦୃଷ୍ଟି ଅବଶ୍ୟ ସୁଦୂରପ୍ରସାରୀ । ପ୍ରଥମ ମହାଯୁଦ୍ଧର ପରବର୍ତ୍ତୀ ଯୁଗରେ କଲିକତା ବିଶ୍ୱବିଦ୍ୟାଳୟରେ ସେ ଓଡ଼ିଆରେ ଏମ୍.ଏ. ଶ୍ରେଣୀ ଖୋଲିଥିଲେ ।

ଦେଶୀୟ ଭାଷାରେ ଏମ୍.ଏ. ଅଧ୍ୟାପନା ସମ୍ପର୍କରେ ୧୯୧୯ ଖ୍ରୀଷ୍ଟାବ୍ଦରେ "ଉତ୍କଳ ସାହିତ୍ୟ"ର ସମ୍ପାଦକ ଶ୍ରୀବିଶ୍ୱନାଥ କର ଲେଖିଛନ୍ତି "ଦେଶ ଭାଷାରେ ଏମ୍.ଏ. ପରୀକ୍ଷା କିଛୁ କାଳ ପୂର୍ବେ ନିତାନ୍ତ ହାସ୍ୟକର ପ୍ରସ୍ତାବ ବୋଲି ଅନେକ ବିଜ୍ଞ ପଣ୍ଡିତମାନଙ୍କ ମଧ୍ୟରେ ପ୍ରଣିଧାନ ହେଉଥିଲା । ଆଜି କଲିକତା ବିଶ୍ୱବିଦ୍ୟାଳୟ ତାହାକୁ ବାସ୍ତବ ଘଟଣାରେ ପରିଣତ କରିଅଛି । ୧୩ଟି ଦେଶ ଭାଷା ଏହି ପରୀକ୍ଷାର ଅନ୍ତର୍ଭୁକ୍ତ ହୋଇ-ଅଛି । ଆନନ୍ଦର କଥା, ଓଡ଼ିଆ ଭାଷା ତନ୍ମଧ୍ୟରୁ ଗୋଟିଏ । × × × ମାତ୍ର ଆଗାମୀ ଜୁଲାଇ ମାସରୁ ଏହି ପରୀକ୍ଷା ପାଇଁ ପାଠାର୍ଥୀ ଗୃହୀତ ହେବେ ଓ ନିୟମିତ ଅଧ୍ୟାପନାଦି ଆରମ୍ଭ ହେବ, ଏହା ସ୍ଥିର ହୋଇ ଯାଇଅଛି ।" ଆଠବର୍ଷ ପରେ ଏମ.ଏ. ପରୀକ୍ଷା ସମ୍ପର୍କ ରେ ବିଶ୍ୱନାଥ ବାବୁ ଲେଖିଛନ୍ତି —

"ଅଧ୍ୟାପକ ବିଜୟ ଚନ୍ଦ୍ର ମଜୁମଦାରଙ୍କ ପ୍ରବର୍ତ୍ତନା ଓ ସ୍ୱର୍ଣ୍ଣପୁରାଧୀଶ୍ୱରଙ୍କ ପ୍ରଚୁର ଅର୍ଥ ସାହାଯ୍ୟ ବଳରେ ଓଡ଼ିଆ ଭାଷା କଲିକତା ବିଶ୍ୱବିଦ୍ୟାଳୟର ସର୍ବୋଚ୍ଚ ପରୀକ୍ଷାରେ ସ୍ଥାନ ଲାଭ କରିଅଛି । ଏଥିଲାଗି ସମସ୍ତ ଓଡ଼ିଆ ଜାତି ସେ ଉଭୟଙ୍କ ନିକଟରେ ଋଣୀ । ଏହି ବ୍ୟବସ୍ଥା ଗୁଣରେ ବର୍ତ୍ତମାନ ଓଡ଼ିଆଙ୍କ ମଧ୍ୟରେ ଏମ୍.ଏ. ଉପାଧିଧାରୀଙ୍କ ସଂଖ୍ୟା କିଛି ବଢ଼ି ଯାଇଛି । ଅପର ଭାଷାରେ କେତେଜଣ ବି.ଏ. ଉପାଧିଧାରୀ ଓଡ଼ିଆକୁ ସବ୍‌ସିଡିଏରୀ ଭାଷା ରୂପେ ଗ୍ରହଣ କରିଅଛନ୍ତି । ଏହାମଧ୍ୟ ଓଡ଼ିଆ ପକ୍ଷରେ ଗୌରବର କଥା ।"

ଓଡ଼ିଆ ବଞ୍ଚିବ କି ମରିବ ଗୋଟିଏ ସମସ୍ୟା ହୋଇଗଲା । ଭାଗ୍ୟଚକ୍ରର ଆବର୍ତ୍ତନରେ ଏହା ମାତ୍ର ଅର୍ଦ୍ଧ ଶତାବ୍ଦୀ ମଧ୍ୟରେ ଶିକ୍ଷା କ୍ଷେତ୍ରରେ ସର୍ବୋଚ୍ଚ ସ୍ଥାନ ଲାଭକଲା ।

ସେକାଳର ସଂସ୍କୃତପରି ଓଡ଼ିଆରେ ପରୀକ୍ଷା କରି ଉପାଧି ଦେବାର ବ୍ୟବସ୍ଥା ହୋଇଗଲା । ଭାରତୀୟ ସଂସ୍କୃତି କ୍ଷେତ୍ରରେ ଓଡ଼ିଆର ଏହା ଏକ ମର୍ଯ୍ୟାଦାବନ୍ତ ସ୍ୱୀକୃତି । ୧୯୨୦ରେ "ନିଖିଳ ଭାରତ ସାହିତ୍ୟ ସଂଘ" ପୁରୁଷ-ମ ନଙ୍କ ଲାଗି କାବ୍ୟ-ରତ୍ନାକର ସାହିତ୍ୟ ରତ୍ନ, ସାହିତ୍ୟ ଭୂଷଣ, କାବ୍ୟ ବିନୋଦ, କବିଭୂଷଣ, ତନ୍ତ୍ରରତ୍ନ । ଭାଗବତ ଭୂଷଣ, ସ୍ତ୍ରୀମାନଙ୍କ ଲାଗି ଭାରତୀ, ସରସ୍ୱତୀ, ରତ୍ନପ୍ରଭା, ବ୍ରହ୍ମଶ୍ରୀ, କବି କଳ୍ପଲତା, ବିଦ୍ୟା ବିନୋଦିନୀ ପ୍ରଭୃତି ଉପାଧି ଅନ୍ୟ ପ୍ରଦେଶ ପରି ଓଡ଼ିଶାରେ ବିତରଣ କରିବା ଉଦ୍ୟମ କରିଥିଲେ ଓ ସେଥିଲାଗି ପାଠ୍ୟ ପୁସ୍ତକ ମଧ୍ୟ ନିର୍ଦ୍ଦିଷ୍ଟ କରି ଦେଇଥିଲେ । ଦୃଷ୍ଟାନ୍ତ ସ୍ୱରୂପ ସାହିତ୍ୟ ଭୂଷଣ ଉପାଧି ଲାଗି ଫକୀର-ମୋହନଙ୍କ ମାମୁଁ, ପ୍ରାୟଶ୍ଚିତ୍ତ, ଛଅମାଣ ଆଠଗୁଣ୍ଠ ରାଜକିଶୋର ମହାନ୍ତିଙ୍କ ବନବାସୀ, ରାମ ଶଙ୍କରଙ୍କ ବିବାସିନି, ଗୋପାଳ ଚନ୍ଦ୍ର ପ୍ରହରାଜଙ୍କ ଭାଗବତ ଟୁଙ୍ଗୀରେ ସନ୍ଧ୍ୟା, କାବ୍ୟ ବିନୋଦ ଲାଗି ଗୋଦାବରୀଶଙ୍କ ପୁରୁଷୋତ୍ତମ ଦେବ, ରାମ ଶଙ୍କରଙ୍କ ରାମ ବନବାସ, ଚକଡି ରାଜାଙ୍କ ପ୍ରକୃତି-ରହସ୍ୟ, ଗୋପୀନାଥ ନନ୍ଦଙ୍କ ରାମାଶ୍ୱମେଧ, ଜାନକୀ ପରିଣୟ, ମୃତ୍ୟୁଞ୍ଜୟ ରଥଙ୍କ ମୁଦ୍ରାରାକ୍ଷସ ଓ ବିହମୋହିନୀ, ସାହିତ୍ୟ ରତ୍ନ ଲାଗି ବିଶ୍ୱନାଥ କରଙ୍କ ବିବିଧ ପ୍ରବନ୍ଧ, ଶଶିଭୂଷଣ ରାୟଙ୍କ ଉତ୍କଳ ପ୍ରକୃତି ଚନ୍ଦ୍ରଶେଖର ନନ୍ଦଙ୍କ "ସାହିତ୍ୟ ଓ ପ୍ରଭାତ", ମୃତ୍ୟୁଞ୍ଜୟ ରଥଙ୍କ ପ୍ରବନ୍ଧ ପାଠ, ଶ୍ୟାମ ସୁନ୍ଦର ରାଜ ଗୁରୁଙ୍କ ପ୍ରବନ୍ଧାବଳୀ, ତାରିଣୀ ଚରଣ ରଥଙ୍କ "ଉତ୍କଳ ସାହିତ୍ୟ ଇତିହାସ" ସ୍ୱୀକୃତ ହୋଇଥିଲା ।

ଆଧୁନିକ ଭାରତୀୟ ଭାଷା ବିଭାଗ ଓ କଲିକତା ବିଶ୍ୱବିଦ୍ୟାଳୟ

ସାର୍ ଆଶୁତୋଷଙ୍କ ଦେଶାତ୍ମବୋଧ, ସଂସ୍କୃତି ପ୍ରୀତି ଓ ଉଦାରନୀତି ଫଳରେ କଲିକତା ବିଶ୍ୱବିଦ୍ୟାଳୟରେ ବଙ୍ଗଳା ସହିତ ଅନ୍ୟାନ୍ୟ ଭାରତୀୟ ଭାଷା ଓ ସାହିତ୍ୟର ଅଧ୍ୟାପନା ବ୍ୟବସ୍ଥା ହୋଇଥିଲା । ବହୁ ନିର୍ଯାତିତ ଓଡ଼ିଆ ଭାଷା ବଙ୍ଗଳା ଦରବାରରେ ଏକ ମର୍ଯ୍ୟାଦାବନ୍ତ ଆସନ ଲାଭକଲା । ଯେଉଁଠି ସେ ନିନ୍ଦିତ, ସେଇଠି ସେ ବନ୍ଦିତ ହେବାକୁ ଲାଗିଲା । ବଙ୍ଗଳା, ହିନ୍ଦୀ ଓ ଅନ୍ୟାନ୍ୟ ଭଗିନୀମାନଙ୍କ ସହିତ ଗୌରବାସନରେ ଅଧିଷ୍ଠିତ ହୋଇ ଓଡ଼ିଆଭାଷା ସେପରିକି ଭବିଷ୍ୟତ ଉପରେ ଆଶାପୂର୍ଣ୍ଣ ଦୃଷ୍ଟି ନିକ୍ଷେପ କରିବାକୁ ଲାଗିଲା । ଡ଼. ବିଜୟଚନ୍ଦ୍ର ମଜୁମ୍‌ଦାର ହେଲେ ପ୍ରବେଚକ । ସୋନପୁର ମହାରାଜ ବୀର ମିତ୍ରୋଦୟ ଏହାର ପୋଷକ । ଡ଼. ମଜୁମ୍‌ଦାର ନୃତତ୍ତ୍ୱ, ତୁଳନାତ୍ମକ ଭାଷାତତ୍ତ୍ୱ, ପ୍ରାଚୀନ ଭାରତୀୟ ଇତିହାସ ଓ ଭାରତୀୟ ଭାଷା ବିଭାଗର ଅଧ୍ୟାପକ ଥିଲେ । ଭାରତୀୟ ଭାଷା ବିଭାଗର ଅନ୍ତର୍ଭୁକ୍ତ ଓଡ଼ିଆ ଉପବିଭାଗ ସହିତ ଅଧ୍ୟାପନା ଓ ଗବେଷଣା ଦିଗରୁ ସେ ସମ୍ପୃକ୍ତ

ଥିଲେ । ୧୯୨୧ ଖ୍ରୀଷ୍ଟାବ୍ଦରେ "Typical Selections from Oriya Literature" ତାଙ୍କ ସମ୍ପାଦନାରେ ପ୍ରକାଶିତ ହେଲା । ଏହାର ୯୯ ପୃଷ୍ଠା ମୁଖବନ୍ଧରେ ଇଂରାଜୀରେ ସେ ଓଡ଼ିଆ ସାହିତ୍ୟର ସଂକ୍ଷିପ୍ତ ପରିଚୟ ପ୍ରଦାନ କରିଥିଲେ । ଏହାପୂର୍ବରୁ ଜନ୍‌ବିମ୍‌ସ ମନମୋହନ ଚକ୍ରବର୍ତ୍ତୀ ପ୍ରଭୃତି ଗବେଷକମାନେ ଓଡ଼ିଆ ଭାଷାଗତ ସାହିତ୍ୟ ସମ୍ପର୍କ ଆଲୋଚନା କରିଥିବାର ଜଣାଯାଏ । ଓଡ଼ିଆ ସାହିତ୍ୟର ଅସ୍ତିତ୍ୱ ଓ ଗୁରୁତ୍ୱ ପ୍ରତି ଓଡ଼ିଶାର ବାହାର ଲୋକଙ୍କ ଦୃଷ୍ଟି ଆକୃଷ୍ଟ ହୋଇଥିଲା । ଏଥିଲାଗି ଡ: ମଜୁମ୍‌ଦାର ଅଭିନନ୍ଦନୀୟ । କିନ୍ତୁ ଓଡ଼ିଆ ସାହିତ୍ୟ ଓ କବିସମ୍ରାଟ ଉପେନ୍ଦ୍ର ଭଂଜଙ୍କ ସମ୍ବନ୍ଧରେ ସେ ଯେଉଁ ଉତ୍କଟ ଅଭିମତ ପ୍ରକାଶ କଲେ ତାହା ଜାତିପ୍ରେମୀ ଉତ୍କଳୀୟଙ୍କ ଅନ୍ତରରେ ବିପ୍ଳବ ଓ କଠୋର କର୍ମସ୍ପୃହା ଜାଗ୍ରତ କଲା । ପ୍ରାଚୀନ ଓଡ଼ିଆ ସାହିତ୍ୟର ଗୌରବ ଦର୍ଶାଇବାର ଅଭିନବ ପ୍ରଚେଷ୍ଟା ହେବାକୁ ଲାଗିଲା । ପରେ Typical Selectionର ଅନ୍ୟ ଦୁଇଟି ଭାଗ ପ୍ରକାଶିତ ହେଲା । ଏ ମଧ୍ୟରେ ୫୦ ବର୍ଷ ବିତିଯାଇଥିଲେ ମଧ୍ୟ ସେଭଳି ଉଦ୍ୟମ ଏ ପର୍ଯ୍ୟନ୍ତ ଉତ୍କଳରେ ହୋଇ ପାରିନାହିଁ ।

ପଣ୍ଡିତ ନୀଳକଣ୍ଠ ଦାଶ ଓଡ଼ିଆ ଏମ୍. ଏ. ଶ୍ରେଣୀର ପ୍ରଥମ ଓଡ଼ିଆ ସହକାରୀ ଅଧ୍ୟାପକ । ସେ ଓଡ଼ିଆରେ ଏମ୍. ଏ. ଡିଗ୍ରୀଧାରୀ ନହୋଇ ଓଡ଼ିଆ ଅଧ୍ୟାପକ ହୋଇଥିଲେ । ଶ୍ରୀ ଲୋକନାଥ ମହାପାତ୍ର କଲିକତା ବିଶ୍ୱବିଦ୍ୟାଳୟର ଓ ସମଗ୍ର ଓଡ଼ିଶାର ପ୍ରଥମ ଓଡ଼ିଆ ଏମ. ଏ. ଛାତ୍ର । ଆଧୁନିକ ଓଡ଼ିଆ ସାହିତ୍ୟର ଗୋଟିଏ ନୂଆଦିଗ ଉଦ୍‌ଘାଟିତ, ଗୌରବର ଗୋଟିଏ ନୂତନ ସରଣୀ ଉନ୍ମୋଚିତ ହେଲା । ପ୍ରଥମ ଓଡ଼ିଆ ଅଧ୍ୟାପକ ଏବଂ ପ୍ରଥମ ଓଡ଼ିଆ ଏମ. ଏ. ଡିଗ୍ରୀଧାରୀ ଅବଶ୍ୟ ସ୍ମରଣୀୟ । କିନ୍ତୁ ତାଙ୍କ ଡିଗ୍ରୀପ୍ରତି କୌଣସି ଗୁରୁତ୍ୱ ଆରୋପ କରା ହୋଇନଥିଲା । ଓଡ଼ିଆରେ ଡିଗ୍ରୀ ନଥିବା ବ୍ୟକ୍ତି ଓଡ଼ିଆରେ ଅଧ୍ୟାପକ ହୋଇଥିଲେ । ଶ୍ରୀ ମହାପାତ୍ର ପ୍ରାୟ ସାରା ଜୀବନ ଚିର ଅବହେଳିତ ଶିକ୍ଷକ ଭାବେହିଁ କଟାଇଥିଲେ । ଜୀବନର ଶେଷାଂଶରେ ସେ କିଛିକାଳ ଓଡ଼ିଆ ଅଧ୍ୟାପକ ଭାବେ କାର୍ଯ୍ୟ କରିଥିଲେ ।

୧୯୨୨ ଜାନୁଆରୀରେ ପଣ୍ଡିତ ନୀଳକଣ୍ଠ କଲିକତା ଛାଡ଼ିଲେ ଓ ସେହି ବର୍ଷ ଜୁଲାଇ ମାସରୁ ସେହି ପଦରେ ପଣ୍ଡିତ ବିନାୟକ ମିଶ୍ର ନିଯୁକ୍ତ ହୋଇଥିଲେ । କଟକ ଟ୍ରେନିଂ ସ୍କୁଲରୁ ପାସ୍ କରିଥିବା ଜଣେ ହାଇସ୍କୁଲର ପଣ୍ଡିତ ଓଡ଼ିଆ ଏମ୍. ଏ. ଶ୍ରେଣୀର ଅଧ୍ୟାପନା ଦାୟିତ୍ୱ ନେଲେ । ଏହା ଏବେ ହାସ୍ୟକର ବୋଧ ହୋଇପାରେ କିନ୍ତୁ ପଣ୍ଡିତ ମହାଶୟ ନିଜର ଜ୍ଞାନପରିସର ଓ ଗୁରୁଦାୟିତ୍ୱ ସଂପର୍କରେ ଏକାନ୍ତ ସଚେତନ ଥିଲେ । ଦୃଢ଼ସଂକଳ୍ପ, ଦୃଢ଼ବ୍ରତ, କଠୋର ଅଧ୍ୟବସାୟ, ଜ୍ଞାନପିପାସା ତାଙ୍କର ପ୍ରବଳ ଥିଲା; ଜ୍ଞାନର ନାନା ଦିଗ ପ୍ରତି ତାଙ୍କର ଦୃଷ୍ଟି ଆକୃଷ୍ଟ ହୋଇଥିଲା । ଜ୍ଞାନଲାଗି ସେ ଆଜୀବନ ଦୈନ୍ୟ ବରଣ କରିଥିଲେ । ଛନ୍ଦଶାସ୍ତ୍ର, ଭାଷା, ସାହିତ୍ୟ, ଦର୍ଶନ ଓ ସମାଲୋଚନା ନାନା ଦିଗରେ ସେ ଲେଖମା ରଚନା କରିଛନ୍ତି । ଇତିହାସ ଓ ଭାଷାରେ ଆଦ୍ୟ ଆବିଷ୍କାରକର ଗୌରବ ତାଙ୍କର ପ୍ରାପ୍ୟ । ତାଙ୍କ ଓଡ଼ିଆ ଭାଷାର ଇତିହାସ, ଓଡ଼ିଆ ସାହିତ୍ୟର ଇତିହାସ, "Dynasties of Orissa" "Orissa under Bhauma Kings" ଗବେଷଣା ଦିଗରେ ନିଶ୍ଚିତ ମାଇଲ ଖୁଣ୍ଟ । ଏହା ସ୍ୱୀକାର କରିବାକୁ ହେବ ।

୧୯୩୨ରେ ଡ: ମଜୁମ୍‌ଦାର ଓ ୧୯୮୯ରେ ପଣ୍ଡିତ ବିନାୟକ ମିଶ୍ର କଲିକତା ବିଶ୍ୱବିଦ୍ୟାଳୟରୁ ଅବସର ଗ୍ରହଣ କଲେ । ୧୯୩୯ରେ ମୋର ଅଧ୍ୟାପକ ଥିଲେ ପଣ୍ଡିତ ବିନାୟକ ମିଶ୍ର, ସଂସ୍କୃତ ଓ ବଙ୍ଗଳାରେ ଏମ୍.ଏ. ପାସ୍ କରିଥିବା ମେଦିନୀପୁରର ଓଡ଼ିଆ ମହେଶ୍ୱର ଦାଶ, ଇଂରେଜୀରେ ଏମ୍.ଏ. ଓ ସଂସ୍କୃତରେ କାବ୍ୟତୀର୍ଥ ପାସ୍ କରିଥିବା ପ୍ରିୟରଞ୍ଜନ ସେନ୍ । ଶ୍ରୀଯୁକ୍ତ ସେନ୍ କଟକରେ ପଢ଼ିଥିଲେ ଏ ଇଂରାଜୀରେ "History of Modern Oriya Literature" ରଚନା କରିଥିଲେ । ଓଡ଼ିଆ ସାହିତ୍ୟ ପ୍ରତି ବହିର୍ଜଗତର ଦୃଷ୍ଟି ଆକର୍ଷଣ ଲାଗି ତାଙ୍କର ଏ ଉଦ୍ୟମ ସର୍ବଶ୍ରେଷ୍ଠ ।

ସେତେବେଳେ ବଙ୍ଗାଳୀ ଛାତ୍ରମାନେ ସବ୍‌ସିଡ଼ିଏରୀ ଭାଷାରୂପେ ଓଡ଼ିଆ ପଢ଼ୁଥିଲେ । ଫକୀର ମୋହନଙ୍କ ଆତ୍ମଚରିତ ଓ ନିର୍ବାଚିତ ପାଠ୍ୟ ଥିଲା । ଆତ୍ମଚରିତପରି ଗ୍ରନ୍ଥ ବଙ୍ଗଳାରେ ନାହିଁ ବୋଲି ସେଇ ଛାତ୍ରମାନେ କହିବାର ଶୁଣିଛି ।

କଲିକତା ବିଶ୍ୱବିଦ୍ୟାଳୟରୁ ଓଡ଼ିଆ ଏମ୍. ଏ.ରେ ଏ ପର୍ଯ୍ୟନ୍ତ ମୋଟେ ୧୩ଜଣ ଛାତ୍ର ଉତ୍ତୀର୍ଣ୍ଣ ହୋଇଛନ୍ତି—

—ଲୋକନାଥ ମହାପାତ୍ର, ଲକ୍ଷ୍ମୀନାରାୟଣ ସାହୁ, ଚିନ୍ତାମଣି ଆଚାର୍ଯ୍ୟ, କୃଷ୍ଣଚନ୍ଦ୍ର ସେନଗୁପ୍ତ, ରାମଚନ୍ଦ୍ର ମହାପାତ୍ର, ବୈକୁଣ୍ଠନାଥ ପଟ୍ଟନାୟକ, ଅଜୀତ ଦାସ, କୁଞ୍ଜବିହାରୀ ଦାସ, ରାଜକିଶୋର ରାୟ, କାହ୍ନୁଚରଣ ମିଶ୍ର, ଜୟକୃଷ୍ଣ ମିଶ୍ର, ଆଶାଲତା ବେହେରା, ଚିନ୍ତାମଣି ବେହେରା ।

ସେ କାଳରେ ଓଡ଼ିଆ ଏମ୍. ଏ.ର ଏକ ଐତିହାସିକ ଆବଶ୍ୟକତା ଥିଲା । ଏହା ହୋଇଥିଲା ଜାଗରଣଶୀଳ ଓଡ଼ିଆର ଆଶା ଓ ବିଶ୍ୱାସର ପ୍ରତୀକ । ସାଂସ୍କୃତିକ ଅଭ୍ୟୁତ୍ଥାନ ଲାଗି ଏକ ଉଜ୍ଜ୍ୱଳ ପଦପ୍ରସ୍ଥ । ଅଗ୍ରଗତି ଲାଗି ଆଧୁନିକ ସାହିତ୍ୟକୁ ଏହାହିଁ ଦେଇଥିଲା ସବୁଜ ସଂକେତ ।

ମହାରାଜାଙ୍କ ଉଦାର ଦାନର ଏବେ କି ଉପଯୋଗ ହେଉଛି ? ଏହା ଜାଣିବାଲାଗି ଜାତିର ଆଗ୍ରହ ଥିଲେ ଏହି ଅଭ୍ୟୁତ୍ଥାନ ଯୁଗରେ ପାଞ୍ଚଲକ୍ଷ ଓଡ଼ିଆ ରହୁଥିବା କଲିକତା ସହରର କଲିକତା ବିଶ୍ୱବିଦ୍ୟାଳୟରୁ ଓଡ଼ିଆ ଏମ୍. ଏ. ଶ୍ରେଣୀ ଉଠିଯାଇ ନଥାନ୍ତା ।

ବିଶ୍ୱଭାରତୀ ଓଡ଼ିଆ ବିଭାଗ

୧୯୪୮-୪୯ରେ ଶାନ୍ତିନିକେତନ ଓଡ଼ିଆ ବିଭାଗର ଶୁଭାରମ୍ଭ ହେଲା । ଶ୍ରୀ ପ୍ରହ୍ଲାଦ ପ୍ରଧାନ ଏହାର ପ୍ରଥମ ଅଧ୍ୟାପକ । ତାଙ୍କ ତତ୍ତ୍ୱାବଧାନରେ ଶ୍ରୀ ଶତ୍ରୁରଂଜନ ଦାସ ଗବେଷଣା କାର୍ଯ୍ୟ କରୁଥିଲେ । କେନ୍ଦ୍ର ପାଠାଗାରର ଉପର ମହଲାରେ ବିଶ୍ୱଭାରତୀର ଗବେଷଣାଗାର ବା ବିଦ୍ୟାଭବନ ଥିଲା । ୧୯୫୦ରେ ମୁଁ ଭାରତୀୟ ଭାଷା ଓ ସାହିତ୍ୟ ଗବେଷଣାର ଜଣେ ଅଧ୍ୟାପକ ଭାବେ ଶାନ୍ତିନିକେତନରେ ଯୋଗଦେଲି । ୧୯୫୧ରେ ବିଶ୍ୱଭାରତୀ କେନ୍ଦ୍ର ବିଶ୍ୱବିଦ୍ୟାଳୟ ରୂପେ ପ୍ରତିଷ୍ଠିତ ହେଲା ଓ ଓଡ଼ିଆ ବିଭାଗର ଆଭିମୁଖ୍ୟ ବଦଳିଗଲା । ଗବେଷଣା ନୁହେଁ, ଅଧ୍ୟାପନା ହେଲା ମୋର ମୁଖ୍ୟ କାର୍ଯ୍ୟ । ଓଡ଼ିଆ ଏମ୍.ଏ. ଶ୍ରେଣୀରେ ପ୍ରଥମ ୩ ଜଣ ଛାତ୍ର ଯୋଗଦେଲେ । ସେଥିମଧ୍ୟରୁ ଜଣେ ଗବେଷକ—ମାସିକ ବୃତ୍ତି ୪୭୫ । ସେ ଏବର ବିଶ୍ୱ-ଭାରତୀ ଅଧ୍ୟାପକ ଡକ୍ଟର ନରେନ୍ଦ୍ର ନାଥ ମିଶ୍ର । ଅନ୍ୟ ଦୁଇଜଣ ହେଲେ ଶ୍ରୀ ଦୁର୍ଗାଚରଣ ପଣ୍ଡା,' ନରେନ୍ଦ୍ର ମୋହନ ବେହେରା ଏ ବିଭାଗ ମଧ୍ୟ ମାସକୁ ୪୫୦ ଲେଖାଏଁ ବିଶ୍ୱଭାରତୀ ବୃତ୍ତି ପାଉଥିଲେ । ୧୯୫୧ରୁ ୧୯୬୮ ମଧ୍ୟରେ ଶତାଧିକ ଛାତ୍ରଛାତ୍ରୀ ଉକ୍ତ ବିଶ୍ୱ-ବିଦ୍ୟାଳୟରୁ ଓଡ଼ିଆରେ ଏମ.ଏ. ପାଶ୍ କରିଛନ୍ତି ।

ବିଶ୍ୱଭାରତୀର ଓଡ଼ିଆ ପାଠାଗାର ପୂର୍ଣ୍ଣାଙ୍ଗ । ବହୁ ପ୍ରାଚୀନ ଓଡ଼ିଆ ପତ୍ର ପତ୍ରିକା ପାଣ୍ଡୁଲିପି ପୋଥି ଏଠି ସଂରକ୍ଷିତ ହୋଇଛି । ଏହି ବିଶ୍ୱବିଦ୍ୟାଳୟରୁ ଓଡ଼ିଆ ଲୋକଗୀତ ଓ କାହାଣୀ ବିଷୟରେ ଥେସିସ୍ ଲେଖି ମୁଁ ପି.ଏଚ୍‌ଡି. ଲାଭ କରିଛି ଓ ମୋ ତତ୍ତ୍ୱାବଧାନରେ ଡକ୍ଟର ମିଶ୍ର ମଧ୍ୟ "ଆଧୁନିକ କାବ୍ୟଧାରା" ଥେସିସ୍ ଲେଖି ପି.ଏଚ୍‌ଡି. ଲାଭ କରି-ଛନ୍ତି । ବିଶ୍ୱଭାରତୀର ଅଧ୍ୟାପକ, ଗବେଷକ ଓ ଛାତ୍ର ଚିର ଗବେଷଣାବ୍ରତୀ । ଏଇ ବିଭାଗର ଆନୁକୂଲ୍ୟରେ 'A study of Orissan Folklore' 'ଅଚ୍ୟୁତାନନ୍ଦ ଓ ପଞ୍ଚସଖା' "ଓଡ଼ିଶାର ମହିମାଧର୍ମ", "କବିଲିପି" । "ପଲ୍ଲୀଗୀତି ସଞ୍ଚୟନ"—୧ମ ଭାଗ, ଓଡ଼ିଆ ଲୋକଗୀତ ଓ କାହାଣୀ" "ସମାଲୋଚନା," "ବଳରାମ ଦାସ ଓ ଦାଣ୍ଡି ରାମାୟଣ", ଆଧୁନିକ କାବ୍ୟଧାରା" "ଆଧୁନିକ ସାହିତ୍ୟର ଭୂମି ଓ ଭୂମିକା" ପ୍ରଭୃତି ଉପାଦେୟ ଗ୍ରନ୍ଥ ପ୍ରକାଶିତ ହୋଇଛି । ସଞ୍ଚୟନ, ସମାଲୋଚନା ଓ ଗବେଷଣା କ୍ଷେତ୍ରରେ ବିଶ୍ୱଭାରତୀ ଓଡ଼ିଆ ବିଭାଗର ସ୍ୱତନ୍ତ୍ର ପଦଚିହ୍ନ ଚିର ଅକ୍ଷୁଣ୍ଣ ରହିବ ।

ଶାନ୍ତିନିକେତନର ଓଡ଼ିଆ ସାହିତ୍ୟ ପରିଷଦ ଓଡ଼ିଶା ବାହାରେ ଓଡ଼ିଶାର ସାଂସ୍କୃତିକ ପରିପ୍ରସ୍ୱରରେ ଉଲ୍ଲେଖଯୋଗ୍ୟ ଭୂମିକା ଗ୍ରହଣ କରିଅଛି ।

ଏଇ ବିଭାଗ ଓଡ଼ିଶାର ସାଂସ୍କୃତିକ ବହିଃ ପ୍ରସାରର ଦିଗରେ ପଦକ୍ଷେପ ତଥାପି ବିଶ୍ୱଭାରତୀର ବଙ୍ଗଳା ଓ ହିନ୍ଦୀ ବିଭାଗ ସହ ତୁଳନା କଲେ ଏହି ବିଭାଗ ପୂର୍ଣ୍ଣାଙ୍ଗ ନୁହେ । ଏଥିରେ ୩ ଜଣ ମାତ୍ର ଲେକ୍‌ଚରର ଓ ଜଣେ ରିଡର ଅଛନ୍ତି । ଏପର୍ଯ୍ୟନ୍ତ ପ୍ରଫେସର ନିଯୁକ୍ତ ହୋଇନାହାନ୍ତି । ଓଡ଼ିଆ ଅନର୍ସ ପଢ଼ିବା ଲାଗି କ୍ୱଚିତ୍ କେହି ଶାନ୍ତି ନିକେତନ ଯାଏ । ଏମ.ଏ. ରେ ୪।୫ ଜଣରୁ ଅଧିକ ଛାତ୍ର ହୁଅନ୍ତି ନାହିଁ ।

ରେଭେନ୍ସା କଲେଜ ଓଡ଼ିଆ ବିଭାଗ

ବିଂଶ ଶତାବ୍ଦୀର ଆଦ୍ୟପାଦରେ ଆଇ.ଏ ଓ ବି. ଏ. ରେ ଏକ ବାଧ୍ୟତାମୂଳକ ବିଷୟ ଭାବେ ଭର୍ଣ୍ଣାକୁଲାର କମ୍ପୋଜିସନ୍ ପଢ଼ା ହେଉଥିଲା । ଏଥିରେ ୧୦୦ ନମ୍ବର ଥିଲା । ସେତେବେଳକୁ ଓଡ଼ିଆରେ ଏମ୍. ଏ. ଡିଗ୍ରୀ ସୃଷ୍ଟି ହୋଇ ନଥିଲା । ଓଡ଼ିଆ ସାହିତ୍ୟରେ ସାଧାରଣ ଜ୍ଞାନ ଥିଲେ ସଂସ୍କୃତ ବା ଦର୍ଶନ ବା ଯେ କୌଣସି ବିଭାଗର ଅଧ୍ୟାପକ ଓଡ଼ିଆ କମ୍ପୋଜିସନ୍ ପଢ଼ାଉଥିଲେ ।

୧୯୩୦ ପରବର୍ତ୍ତୀ କଥା । ଓଡ଼ିଆକୁ ଏକ ଇଚ୍ଛାଧୀନ ବିଷୟରୂପେ ପଢ଼ାଇବା ପ୍ରଶ୍ନ ଉଠିଲା । ପାଟଣା ବିଶ୍ୱବିଦ୍ୟାଳୟ ଏହାର କାର୍ଯ୍ୟ-କାରିତା ସମ୍ପର୍କରେ ଅନୁଧ୍ୟାନ କରିବା ଲାଗି ସେ ସମୟର ରାଞ୍ଚି କଲେଜର ଦର୍ଶନ ଅଧ୍ୟାପକ ଶ୍ରୀ ରତ୍ନାକର ପତିଙ୍କୁ ଇନ୍ସପେକ୍ଟର ଭାବେ ନିଯୁକ୍ତ କଲେ । ତାଙ୍କ ସୁପାରିଶ୍ ଫଳରେ ୧୯୩୩ରେ ରେଭେନ୍ସା କଲେଜରେ ଓଡ଼ିଆ ଏକ ଇଚ୍ଛାଧୀନ ବିଷୟରୂପେ ସ୍ୱୀକୃତି ଲାଭକଲା । ସଂସ୍କୃତ, ଦର୍ଶନ ବା ଇତିହାସରେ ଏମ୍. ଏ. ଡିଗ୍ରୀଧାରୀ ଅଧ୍ୟାପକ ଓଡ଼ିଆରେ ଯତ୍‌ସାମାନ୍ୟ ଜ୍ଞାନ ଥିଲେ ଇଚ୍ଛାଧୀନ ଓଡ଼ିଆ ପଢ଼ାଇବାକୁ ଯୋଗ୍ୟ ବିବେଚିତ ହେଉଥିଲେ । ସେତେବେଳକୁ ଲୋକନାଥ ମହାପାତ୍ର, ଚିନ୍ତାମଣି ଆଚାର୍ଯ୍ୟ, ଲକ୍ଷ୍ମୀନାରାୟଣ ସାହୁ, ପ୍ରଭୃତି ଅଳ୍ପ କେତେଜଣ ଲୋକ ଓଡ଼ିଆରେ ଏମ୍. ଏ. ପାଶ୍ କରିଥିଲେ । କିନ୍ତୁ ଓଡ଼ିଆ କମ୍ପୋଜିସନ ବା ଇଚ୍ଛାଧୀନ ଓଡ଼ିଆ ପଢ଼ାଇବାକୁ ଓଡ଼ିଆ ଏମ୍. ଏ. ଡିଗ୍ରୀଧାରୀ ଶିକ୍ଷାବିଭାଗର ଉଚ୍ଚ ମହଲରେ ପ୍ରୟୋଜନୀୟ ବିବେଚିତ ହେଉ ନଥିଲେ ।

୧୯୩୩ ପରେ ରେଭେନ୍ସା କଲେଜରେ ବି. ଏ. ଶ୍ରେଣୀରେ ଓଡ଼ିଆକୁ ଏକ ଇଚ୍ଛାଧୀନ ବିଷୟରୂପେ ପଢ଼ାଇବା ପ୍ରଶ୍ନ ଉଠିଲା । ଶ୍ରୀ ଗଜେନ୍ଦ୍ର ପ୍ରସାଦ ଦାସ ପାଟଣା ବିଶ୍ୱବିଦ୍ୟାଳୟର ଇନ୍ସପେକ୍ଟର ହୋଇ କଟକ ଆସିଲେ । ବି. ଏ. ରେ ଓଡ଼ିଆ ପଢ଼ାଇବା ବିଷୟରେ ସେ ଅନୁକୂଳ ମତ ଦେଲେ । ୧୯୩୬ ରେ ଇଚ୍ଛାଧୀନ ବିଷୟ ଭାବରେ ଓଡ଼ିଆ ବିଶ୍ୱବିଦ୍ୟାଳୟ ସ୍ୱୀକୃତି ଲାଭକଲା । ତତ୍‌କାଳୀନ ପ୍ରିନ୍ସପାଲଙ୍କ ପ୍ରସ୍ତାବ ଓ ଡି. ପି. ଆଇ. ଙ୍କ ଅନୁମୋଦନ କ୍ରମେ ଦର୍ଶନ ଅଧ୍ୟାପକ ଶ୍ରୀ ରତ୍ନାକର ପତି ଓଡ଼ିଆ ଅଧ୍ୟାପକ ହେଲେ । ସେ ଦୁଇବର୍ଷ ଏହି କାର୍ଯ୍ୟ କରିଥିଲେ । ତାଙ୍କ ସହିତ ସଂସ୍କୃତ ଅଧ୍ୟାପକ ଶ୍ରୀ କାଶୀନାଥ ଦାସ, ଆର୍ତ୍ତବଲ୍ଲଭ ମହାନ୍ତି, ଲକ୍ଷ୍ମୀକାନ୍ତ ଚୌଧୁରୀ ମଧ୍ୟ ଓଡ଼ିଆ ପଢ଼ାଉଥିଲେ । ସେତେବେଳେ ଆଇ. ଏ. ରେ ୪୦।୫୦ ଜଣ ଓ ବି. ଏ. ରେ ୧୦।୧୫ ଜଣ ଛାତ୍ରଛାତ୍ରୀ ଓଡ଼ିଆକୁ ଇଚ୍ଛାଧୀନ ବିଷୟରୂପେ ନେଇଥିଲେ । ଡିରେକ୍ଟର ଶ୍ରୀ ଶ୍ୟାମାଚରଣ ତ୍ରିପାଠୀ ରତ୍ନାକର ବାବୁଙ୍କୁ ଓଡ଼ିଆ ବିଭାଗର ମୁଖ୍ୟ କରିଦେବେ ବୋଲି ପ୍ରତିଶ୍ରୁତି ଦେଇଥିଲେ । କିନ୍ତୁ ଏହା କାର୍ଯ୍ୟରେ ପରିଣତ ହେଲା ନାହିଁ । ଅଧ୍ୟାପକ ପତି ଦର୍ଶନ ବିଭାଗକୁ ଫେରି ଆସିଲେ ।

୧୯୪୨ ରେ ଏହି କଲେଜରେ ଅନର୍ସ ଓ ୧୯୪୬ରେ ଏମ୍.ଏ. ଶ୍ରେଣୀ ଖୋଲାଗଲା । ଅଧ୍ୟାପକ ଆର୍ତ୍ତବଲ୍ଲଭ ମହାନ୍ତି ମୁଖ୍ୟ ଅଧ୍ୟାପକ ଭାବରେ କିଛିଦିନ ଏହିବିଭାଗର ଦାୟିତ୍ୱରେ ରହିଲେ । କିନ୍ତୁ ଏହି ବିଭାଗର ପ୍ରଥମ ପ୍ରଫେସର୍ ହେଲେ ଡକ୍ଟର କରୁଣାକର କର । ସେ ସଂସ୍କୃତରେ ଏମ୍.ଏ. । କିନ୍ତୁ ଚର୍ଯ୍ୟାଗୀତି ସମ୍ପର୍କରେ ଗବେଷଣା କରି ଓଡ଼ିଆରେ ଡ଼ି.ଲିଟ୍ ଡିଗ୍ରୀ ଲାଭ କରିଥିଲେ । ତାପରେ ସଂସ୍କୃତରେ ଏମ୍.ଏ. କିନ୍ତୁ ଓଡ଼ିଆ ଶିଳାଲେଖ ବିଷୟରେ ପି.ଏଚ୍.ଡ଼ି. ଡିଗ୍ରୀଧାରୀ ଶ୍ରୀ କୁଞ୍ଜବିହାରୀ ତ୍ରିପାଠୀ ଓଡ଼ିଆ ବିଭାଗର ମୁଖ୍ୟ ଅଧ୍ୟାପକ ହେଲେ । ସେ ୧୯୬୬ରେ ଗଙ୍ଗାଧର ମେହେର କଲେଜର ପ୍ରିନ୍ସିପାଲ ହୋଇଯିବାରେ ଡକ୍ଟର କୁଞ୍ଜବିହାରୀ ଦାଶ ଓଡ଼ିଆ ବିଭାଗର ମୁଖ୍ୟ ହେଲେ । ଓଡ଼ିଆ ଏମ୍. ଏ. ଶ୍ରେଣୀରେ ସ୍ଥାନସଂଖ୍ୟା ମାତ୍ର ୨୪ ଥିଲା । ଏବେ ତାହା ୪୦କୁ ବୃଦ୍ଧି ପାଇଅଛି ।

ଓଡ଼ିଶାର ତିନୋଟି ବିଶ୍ୱବିଦ୍ୟାଳୟ ମଧ୍ୟରୁ ବ୍ରହ୍ମପୁର ଓ ସମ୍ବଲପୁର ବିଶ୍ୱବିଦ୍ୟାଳୟମାନଙ୍କରେ ଓଡ଼ିଆରେ ସ୍ନାତକୋତ୍ତର ଶ୍ରେଣୀ ଉନ୍ମୋଚିତ ହୋଇଅଛି । ୧୯୬୯ରେ ଉତ୍କଳ ବିଶ୍ୱବିଦ୍ୟାଳୟରେ ଓଡ଼ିଆ ଏମ୍. ଏ. ଶ୍ରେଣୀ ଖୋଲିବା ଯୋଜନା ହୋଇଅଛି ।

ଏବେ ଖ୍ରୀଷ୍ଟ କଲେଜ, ଭଦ୍ରକ କଲେଜ, ରାଞ୍ଚି କଲେଜ, ବିଶ୍ୱଭାରତୀ, ଖଲିକୋଟ ଓ ସାମନ୍ତ

ଚନ୍ଦ୍ରଶେଖର କଲେଜରେ ଓଡ଼ିଆରେ ଅନର୍ସ ଖୋଲି ଅଛି । ବିହାର ଓ ଆନ୍ଧ୍ରର କେତେକ ବିଶ୍ୱବିଦ୍ୟାଳୟରେ ସ୍ୱତନ୍ତ୍ର ଓଡ଼ିଆ ବିଭାଗ ରହିଅଛି ।

ଭାରତ ବାହାରେ ଓଡ଼ିଆ ବିଭାଗ

ଏବେ ଲଣ୍ଡନ ବିଶ୍ୱବିଦ୍ୟାଳୟରେ ଓଡ଼ିଆରେ ଏମ୍. ଏ. ଶ୍ରେଣୀ ଖୋଲିଛି । ଜଣେମାତ୍ର ଅଧ୍ୟାପକ; କିନ୍ତୁ ଛାତ୍ର ନାହାନ୍ତି । ପୃଥିବୀର ଅନ୍ୟାନ୍ୟ ଦେଶରେ ଓଡ଼ିଆରେ ଏମ୍. ଏ. ଖୋଲିଲେ ଆମେ ସେହିପରି ବିଫଳତାର ସମ୍ମୁଖୀନ ହେବାକୁ ହେବ । ଓଡ଼ିଶା ପ୍ରଦେଶ ଓ ଓଡ଼ିଆ ଭାଷା ବିଦେଶରେ ସୁପରିଚିତ ନୁହେ । ଓଡ଼ିଆ ସାହିତ୍ୟ, କଳା, ଭାସ୍କର୍ଯ୍ୟ, ଶିଳ୍ପ ସମ୍ବନ୍ଧରେ ଆମେ ବି ଉତ୍କୃଷ୍ଟ ଗ୍ରନ୍ଥ ରଚନା କରି-ପାରିନାହୁଁ । ଆମର ଶ୍ରେଷ୍ଠ କବି, ଲେଖକମାନଙ୍କୁ ବାହାରେ ପରିଚିତ କରାଇ ପାରି ନାହୁଁ; ଯେପରିକି ବିଦେଶୀମାନେ ଏ ପ୍ରଦେଶ ଭ୍ରମଣ କରିବାକୁ ଏ ପ୍ରଦେଶ ବିଷୟରେ ଜାଣିବାଲାଗି ଆଗ୍ରହାନ୍ୱିତ ହେବେ । ଓଡ଼ିଶାର ଯାହା କିଛି ସାଂସ୍କୃତିକ ବିଭବ ଅଛି ସିନ୍ଧୁକ ଭିତରେ ସଢ଼େ ବା ଲୁହି ପଡ଼ି ରହିଛି । ଗୋଟିଏ ପ୍ରସାରଶୀଳ ଆଧୁନିକ ଭାରତୀୟ ଭାଷା ହିସାବରେ ଆମର ଅଗ୍ରଗତି ଅଦ୍ୟାପି ନଗଣ୍ୟ । ତେଣୁ ସ୍ୱଦେଶ ବା ବିଦେଶରେ ବଙ୍ଗଳା, ହିନ୍ଦୀ, ତାମିଲ୍ ଶିଖିବା ପାଇଁ ଯେପରି ଆଗ୍ରହ, ଓଡ଼ିଆ ଶିଖିବା ପାଇଁ ସେହିପରି ଆଗ୍ରହ ଆସୁ ନାହିଁ । ଏ ଦିଗରେ ସମସ୍ତଙ୍କର ଉଦ୍ୟମ ଓ ସହଯୋଗ ଏକାନ୍ତ ବାଞ୍ଛନୀୟ ।

ଅଧ୍ୟାପକ ଆର୍ତ୍ତବଲ୍ଲଭ

ଡକ୍ଟର ବଂଶୀଧର ମହାନ୍ତି, ବାଣୀ ବିହାର

ଅଧ୍ୟାପକ ଆର୍ତ୍ତବଲ୍ଲଭ ଉତ୍କଳର ଶ୍ରେଷ୍ଠ ସାରସ୍ୱତ ବିଦ୍ୟାପୀଠ ରେଭେନ୍ସା କଲେଜର ଜଣେ ନିଷ୍ଠାପର ସୁଯୋଗ୍ୟ ଅଧ୍ୟାପକ ଭାବରେ କେବଳ ନୁହେ— ଉତ୍କଳ ସାହିତ୍ୟାକାଶର ଏକ ଉଜ୍ଜ୍ୱଳ ଜ୍ୟୋତିଷ୍କ ଭାବରେ ଚିର ଦେଦୀପ୍ୟମାନ ରହିଥିବେ । ସେ ୧୮୮୭ ମସିହା ଶ୍ରାବଣ ଶୁକ୍ଳ ଏକାଦଶୀ ଦିନ କଟକ ଜିଲ୍ଲା ଅନ୍ତର୍ଗତ ନାରଣପୁର ଗ୍ରାମରେ ଜନ୍ମ ଗ୍ରହଣ କରିଥିଲେ ଓ ୭୬ ବର୍ଷ ବୟସରେ ୧୯୬୩ ମସିହା ଆଶ୍ୱିନ ଶୁକ୍ଳ ଦ୍ୱାଦଶୀ ଦିନ ଇହଧାମ ପରିତ୍ୟାଗ କଲେ । ୧୯୧୪ ମସିହାରେ ଅଧ୍ୟାପକ ମହାନ୍ତି କଲିକତା ବିଶ୍ୱବିଦ୍ୟାଳୟରୁ ଏମ୍.ଏ. ପାଶ୍ କରି ରେଭେନ୍ସା କଲେଜରେ ସଂସ୍କୃତ ଅଧ୍ୟାପକ ଭାବରେ ଯୋଗ ଦେଲେ ଏବଂ ତାହା ସହିତ ସେ କାଠଯୋଡ଼ୀ ନୂତନ ଛାତ୍ରାବାସର ଆସିଷ୍ଟାଣ୍ଟ ସୁପରିଣ୍ଟେଣ୍ଡେଣ୍ଟ ରୂପେ ନିଯୁକ୍ତ ହେଲେ । ୧୯୨୧ ମସିହାରେ ରେଭେନ୍ସା କଲେଜ ଚୁଙ୍ଗିଆଗଞ୍ଜକୁ ସ୍ଥାନାନ୍ତରିତ ହୋଇଥିଲା । ଏହି ସମୟ ଭିତରେ ଅଧ୍ୟାପକ ମହାନ୍ତି କଟକ ରାଧାବିହାରୀ ମଠର ପ୍ରତିଷ୍ଠାତା ରାଧାକୃଷ୍ଣ ବସୁଙ୍କର ସଂସ୍ପର୍ଶରେ ଆସିଥିଲେ ଓ ତାଙ୍କ ଠାରୁ ନାନା ବୈଷ୍ଣବ ଗ୍ରନ୍ଥ ଓ ଶାସ୍ତ୍ର ଚର୍ଚ୍ଚା କରିବାର ସୁବିଧା ମଧ୍ୟ ପାଇଥିଲେ ।

ରେଭେନ୍ସା କଲେଜରେ ସଂସ୍କୃତ ଓ ଓଡ଼ିଆରେ ଶିକ୍ଷାଦାନ କାର୍ଯ୍ୟ କରିବା ବ୍ୟତୀତ ସେ ନାନାବିଧ ଛାତ୍ରୋନ୍ନତି ଓ ସମାଜସଂସ୍କାରମୂଳକ କାର୍ଯ୍ୟରେ ନିଜକୁ ନିୟୋଜିତ କରିଥିଲେ । ୧୯୧୮ ମସିହାରେ ସେ କଲେଜରେ ଶିକ୍ଷାଦାନ ବ୍ୟତୀତ ସହରରେ କେତେକ ନୈଶ୍ୟ-ବିଦ୍ୟାଳୟର ପରିଚାଳନା କରୁଥିଲେ । ୧୯୧୯ ମସିହାରେ ସେ ଏହାକୁ "ସୋସିଏଲ ସର୍ଭିସ ଗିଲ୍ଡ" ନାମରେ ପ୍ରତିଷ୍ଠା କରି ଗରିବ ଓ ମେଧାବୀ ଛାତ୍ରମାନଙ୍କୁ ଏହି ଦାତବ୍ୟ ପାଣ୍ଠିରୁ ଆର୍ଥିକ ସାହାଯ୍ୟ ପ୍ରଦାନ କରୁଥିଲେ । ୧୯୧୪—୧୯୩୧ ପର୍ଯ୍ୟନ୍ତ ସେ ଏହିପ୍ରକାର ଉନ୍ନୟନମୂଳକ କାର୍ଯ୍ୟରେ ବ୍ୟାପୃତ ରହିଥିଲେ ଓ ତାହା ସହିତ ଛାତ୍ରାବାସର ପରିଚାଳନା ମୁଖ୍ୟ କରୁଥିଲେ । ରେଭେନ୍ସା କଲେଜ ପୂର୍ବ ଛାତ୍ରାବାସର ମଧ୍ୟ ପରିଚାଳକ ଓ ପରେ ଅଧ୍ୟକ୍ଷ ବା ଓ୍ୱାର୍ଡେନ୍ ଭାବରେ କାର୍ଯ୍ୟକରି ଛାତ୍ରମାନଙ୍କର ନୈତିକ ଜୀବନକୁ ସେ ଉତ୍ତମ ରୂପେ ଶୃଙ୍ଖଳିତ କରି ପାରିଥିଲେ ।

ରାଣୀହାଟ ହାଇସ୍କୁଲ ଓ ରେଭେନ୍ସା କଲେଜର ସୁଗଠନ ଗୃହ ସଂସର ପ୍ରତିଷ୍ଠା ପାଇଁ ସେ ଅନ୍ୟାନ୍ୟ ଅଧ୍ୟାପକଙ୍କ ସହ ପ୍ରଗାଢ଼ ଉଦ୍ୟମ କରିଥିଲେ । 'ପ୍ରାଚୀ ସମିତି' ଅଧ୍ୟାପକ ଆର୍ତ୍ତବଲ୍ଲଭଙ୍କର ସର୍ବଶ୍ରେଷ୍ଠ କୀର୍ତ୍ତି । 'ପ୍ରାଚୀ ସମିତି' ବିଧିବଦ୍ଧ ଭାବରେ ଏକ ରେଜିଷ୍ଟାର୍ଡ ସାହିତ୍ୟକ ଅନୁଷ୍ଠାନ ଭାବରେ ସେ ୧୯୨୯ ମସିହାରେ ଆରମ୍ଭ ହେଲା । ତହିଁରେ ସର୍ବଶ୍ରୀ ଅଧ୍ୟାପକ ଆର୍ତ୍ତ-ବଲ୍ଲଭ ମହାନ୍ତି, ଅଧ୍ୟାପକ କରୁଣାକର କର, ଚକ୍ରଧରଚରଣ ପଟ୍ଟନାଏକ, ବିଚିତ୍ରାନନ୍ଦ ଦାସ, ଜଗଦାନନ୍ଦ ମହାନ୍ତି, ଗୁରୁଚରଣ ମହାନ୍ତି, ଲକ୍ଷ୍ମୀକାନ୍ତ ମହାନ୍ତି ଓ ଲକ୍ଷ୍ମୀକାନ୍ତ ଚୌଧୁରୀ ପ୍ରଭୃତି ସଭ୍ୟ ରହିଥିଲେ । ଏହା ଛଡ଼ା ଏହି ସମିତି ପାଇଁ ବହୁ ବଦାନ୍ୟ ବ୍ୟକ୍ତି ଦାନ କରିଥିଲେ । ସେମାନଙ୍କ ମଧ୍ୟରେ ଏରଡାଙ୍ଗର ଜମିଦାର ଭୂୟାଁ ଈଶ୍ୱରଚନ୍ଦ୍ର ମହାପାତ୍ର ହେଉଛନ୍ତି ପ୍ରଧାନ । ଓଡ଼ିଶା ଶିକ୍ଷା ବିଭାଗର ସର୍ବପ୍ରଥମ ଓଡ଼ିଆ ଡାଇରେକ୍ଟର ସ୍ୱର୍ଗତ ଶ୍ୟାମ ଚରଣ ତ୍ରିପାଠୀଙ୍କର ପିତା ସ୍ୱର୍ଗତ ଚିନ୍ତାମଣି ତ୍ରିପାଠୀ ଓ ବାଲିଅନ୍ତାର ଜମିଦାର ସାମନ୍ତ ମଦନମୋହନ ନରେନ୍ଦ୍ର ମହାପାତ୍ର ମଧ୍ୟ ଏହି ସମିତିର ଉପଦେଷ୍ଟା ଓ ସଭ୍ୟ ଥିଲେ । ପ୍ରାଚୀ ସମିତିର ପରିଚାଳନା ବୋର୍ଡ଼ ପ୍ରଥମେ ଏହି ୧୧ଜଣ ସଭ୍ୟଙ୍କୁ ନେଇ ଗଠିତ ହୋଇ ଥିଲା ।

ଆଈ ବଲ୍ଲଭ, ତାଙ୍କର ସହକର୍ମୀ ଓ ବହୁ ସାହିତ୍ୟପ୍ରେମୀ ଗୃହମାନଙ୍କ ସାହାଯ୍ୟରେ ଓଡ଼ିଶାର ପୁରପଲ୍ଲୀରୁ ବହୁ ଉପାଦେୟ ପ୍ରାଚୀନ ତାଳପତ୍ର ପାଣ୍ଡୁଲିପି ସଂଗ୍ରହ କରିଥିଲେ । ଭୂପୂର୍ବ ଭାସ୍କର ଚନ୍ଦ୍ର ମହାପାତ୍ରଙ୍କର ଆର୍ଥିକ ସାହାଯ୍ୟ ଫଳରେ 'ପ୍ରାଚୀ' ପ୍ରେସ୍ ସ୍ଥାପିତ ହେଲା ଓ 'ପ୍ରାଚୀ' ନାମକ ଏକ ଉନ୍ନତ ଗବେଷଣାମୂଳକ ପତ୍ରିକା ଇଂରାଜୀ ଭାଷାରେ ପ୍ରକାଶିତ ହୋଇଥିଲା । ସେତେବେଳେ ଓଡ଼ିଶାରେ ପ୍ରାଚୀନ ସାହିତ୍ୟ ଓ ସଂସ୍କୃତିମୂଳକ କୌଣସି ଅନୁଷ୍ଠାନ ନ ଥିଲା । ଆଜି ଓଡ଼ିଶାରେ ସଂଗ୍ରହାଳୟ ଓ ସାହିତ୍ୟ ଏକାଡେମୀ ପ୍ରଭୃତି ଅନୁଷ୍ଠାନ ଗଢ଼ି ଉଠିଛି । କିନ୍ତୁ ସେତେବେଳେ ସମଗ୍ର ଓଡ଼ିଶାରେ ଏକମାତ୍ର ପ୍ରାଚୀ ସମିତି ଏକ ପ୍ରଧାନ ସାହିତ୍ୟିକ ଗବେଷଣା ଅନୁଷ୍ଠାନ ଥିଲା ଓ ତାହାର ଏକ ମୂଲ୍ୟବାନ ପାଣ୍ଡୁଲିପି ସଂଗ୍ରହାଳୟ ମଧ୍ୟ ଥିଲା । ଅଧ୍ୟାପକ ମହାନ୍ତିଙ୍କର ଅକ୍ଳାନ୍ତ ଉଦ୍ୟମରେ ହିଁ ଏହି ଅନୁଷ୍ଠାନ ଅନେକ ଦିନ ପର୍ଯ୍ୟନ୍ତ ଓଡ଼ିଶାରେ ସଂସ୍କୃତି ଓ ସାହିତ୍ୟର ସେବା କରୁଥିଲେ ।

ବହୁ ପୂର୍ବରୁ ଓଡ଼ିଆ ସାହିତ୍ୟ, ଇତିହାସ ଓ ସଂସ୍କୃତିମୂଳକ ବିଭିନ୍ନ ବିଷୟରେ ଆଗରୁ ଅନେକ ଭ୍ରାନ୍ତିମୂଳକ ମତ ଉପସ୍ଥାପିତ ହୋଇଥିଲା । ପ୍ରାଚୀ ସମିତି ଗଠିତ ହେବା ଫଳରେ ଓ ପ୍ରାଚୀନ ଓଡ଼ିଆ ସାହିତ୍ୟ ସମ୍ବନ୍ଧୀୟ ବିଭିନ୍ନ ଗ୍ରନ୍ଥ ଓ ଆଲୋଚନା ପ୍ରକାଶ ଲାଭ କରିବା ଫଳରେ ପୂର୍ବୋକ୍ତ ଧାରଣା ସମୂହ ଦୂରୀଭୂତ ହୋଇଗଲା । ପ୍ରାଚୀନ ସାହିତ୍ୟର ବହୁ ଉପାଦେୟ ଅପ୍ରକାଶିତ ପ୍ରାଚୀନ ଓଡ଼ିଆ ଗ୍ରନ୍ଥଗୁଡ଼ିକର ପ୍ରକାଶନରେ ଓଡ଼ିଆ ସାହିତ୍ୟର ଅଭୂତପୂର୍ବ ଉନ୍ନତି ସାଧିତ ହେଲା ।

ଅଧ୍ୟାପକ ମହାନ୍ତି ପ୍ରାଚୀନ ଓଡ଼ିଆ ସାହିତ୍ୟ ସମ୍ବନ୍ଧୀୟ ମୂଲ୍ୟବାନ୍ ଗ୍ରନ୍ଥ ସଂକଳନ କରିବା ଫଳରେ କଲେଜ ସ୍ତରରେ ଓଡ଼ିଆ ଭାଷା ଓ ସାହିତ୍ୟ ଶିକ୍ଷାର ମୂଳଦୁଆ ପଡ଼ିଲା ଓ ତାଙ୍କର ପ୍ରଚେଷ୍ଟାରେ ହିଁ ରେଭେନ୍ସା ମହାବିଦ୍ୟାଳୟରେ ଓଡ଼ିଆ ସାହିତ୍ୟ ଶିକ୍ଷାର ବହୁବିଧ ଉନ୍ନତି ଘଟିଲା । ଆଜିର ଓଡ଼ିଆ ଅନର୍ସ ଓ ଓଡ଼ିଆ ଏମ୍. ଏ. ଶିକ୍ଷା ତାଙ୍କର ସାଧନା ଓ ପ୍ରଚେଷ୍ଟାର ଫଳ । ରେଭେନ୍ସା କଲେଜରେ ଓଡ଼ିଆ ଭାଷା ଓ ସାହିତ୍ୟରେ ଏମ୍.ଏ. କ୍ଲାସ ତାଙ୍କର ଉଦ୍ୟମରେ ଖୋଲା ଥିଲା ଓ ଅବସର ନେବା ପରେ କିଛିଦିନ ପାଇଁ ଉକ୍ତ ଏମ୍. ଏ. ଶ୍ରେଣୀରେ ସେ ଥିଲେ ପ୍ରଥମ ମୁଖ୍ୟ ଅଧ୍ୟାପକ । ଓଡ଼ିଆ ଭାଷା ଓ ସାହିତ୍ୟର ଗବେଷଣା ବ୍ୟତୀତ ସେ ଓଡ଼ିଶୀ ସଙ୍ଗୀତ ସମ୍ବନ୍ଧୀୟ ବିଭିନ୍ନ ଆଲୋଚନା ବିଭିନ୍ନ ସମୟରେ କରୁଥିଲେ ଓ "ଲକ୍ଷ୍ମୀକାନ୍ତ ସଂଗୀତ ବିଦ୍ୟାଳୟ" ଗଠନରେ ତାଙ୍କର ପ୍ରଚେଷ୍ଟା ଅତୀବ ପ୍ରଶଂସନୀୟ ।

ଜୀବନରେ ଅବସର କ'ଣ ତାହା ସେ ଜାଣି ନ-ଥିଲେ । ତାଙ୍କର ପାଣ୍ଡିତ୍ୟପୂର୍ଣ୍ଣ ଜ୍ୱାଳାମୟୀ ବକ୍ତୃତାର ପ୍ରତିପଦରେ ଓଡ଼ିଆର ଗୌରବମୟ ଆଲେଖ୍ୟ ପ୍ରକାଶ ପାଉଥିଲା ଓ ଅନ୍ୟ ଦିଗରେ ବହୁ ମୂଲ୍ୟବାନ ଓଡ଼ିଆ କାବ୍ୟକବିତାର ସଂପାଦନା ତାଙ୍କୁ ଓଡ଼ିଆ ସାହିତ୍ୟ କ୍ଷେତ୍ରରେ ଚିରଦିନ ଅମର କରି ରଖିବ କହିବା ବାହୁଲ୍ୟ ମାତ୍ର । ଶେଷ ଜୀବନରେ ସେ ପ୍ରାଚୀ ସମିତିର ଏକମାତ୍ର ନୀରବ କର୍ମୀ ଭାବରେ ଗ୍ରନ୍ଥ ସମ୍ପାଦନା କାର୍ଯ୍ୟ କରୁଥିଲେ ଓ ପରିଶେଷରେ ଉକ୍ତ ଅନୁଷ୍ଠାନର ସମସ୍ତ କୃତି ଓ ମୂଲ୍ୟବାନ ପାଣ୍ଡୁଲିପି ଗ୍ରନ୍ଥାଗାରକୁ ଉତ୍କଳ ବିଶ୍ୱବିଦ୍ୟାଳୟକୁ ଅର୍ପଣ କରି ଦେଇଥିଲେ । ପ୍ରାଚୀ ସମିତି ବିଭିନ୍ନ ଗ୍ରନ୍ଥକୁ ବର୍ତ୍ତମାନ ଉତ୍କଳ ବିଶ୍ୱବିଦ୍ୟାଳୟ ପ୍ରକାଶ କରିବାରେ ଯତ୍ନଶୀଳ ଅଛନ୍ତି ।

ଅଧ୍ୟାପକ ମହାନ୍ତିଙ୍କର ଶେଷ ଜୀବନର ମହାନ କୃତି ହେଲା ଆଦିକବି ସାରଳାଦାସଙ୍କର ବିରାଟ ମହାଭାରତ ଗ୍ରନ୍ଥ ସଂପାଦନା । ସେ ରୋଗଶଯ୍ୟାରେ ପୀଡ଼ିତ ଥାଇ ମଧ୍ୟ ଉକ୍ତ ଗ୍ରନ୍ଥର ସମ୍ପାଦନାରେ ବ୍ୟାପୃତ ଥିଲେ ଓ ଠିକ୍ ଏହି ଗ୍ରନ୍ଥ ସମ୍ପାଦନା କାର୍ଯ୍ୟ ଶେଷ କରିବା ପରେ ପରେ ହିଁ ସେ ଇହଧାମ ପରି-ତ୍ୟାଗ କଲେ ।

ପ୍ରାଚୀ ସମିତି ଆନୁକୂଲ୍ୟରେ ପ୍ରକାଶିତ ଗ୍ରନ୍ଥ-ମାଳାର ମୁଖବନ୍ଧ ଓ ସମ୍ପାଦନା ସେ କରିଯାଇ ଅଛନ୍ତି । ଫଳରେ ଓଡ଼ିଆ ସାହିତ୍ୟ ଇତିହାସ ପ୍ରଣୟନରେ ତାହା ଅସୀମ ସାହାଯ୍ୟ ପ୍ରଦାନ କରିଛି । ଓଡ଼ିଆ ଶିକ୍ଷାର ପ୍ରସାର କ୍ଷେତ୍ରରେ ପ୍ରାଚୀ ସମିତିର ଦାନ ଅକଳନୀୟ କହିବା ବାହୁଲ୍ୟ ହେବ ।

OUR HOSTELS



West Hostel



East Hostel



Women's Hostel



New Hostel

Foundation -Lying Ceremony

Here the Union Education Minister Dr. Triguna Sen had laid down the foundation stone of the Centenary Library on the 4th September, 1968





Here the Union Education Minister Dr. V. K. R. V. Rao had laid down the foundation stone of the Ravenshaw College Centenary Hall on the 8th March, 1970.

ପ୍ରାଚୀ ସମିତି ପ୍ରକାଶିତ ଗ୍ରନ୍ଥମାଳା

(୧) ରସକଲ୍ଲୋଳ—ଦୀନକୃଷ୍ଣ ଦାସ । (୨) ଲାବଣ୍ୟବତୀ ୧ମ ଓ ୨ୟ ଭାଗ-ଉପେନ୍ଦ୍ର ଭଞ୍ଜ (୩) ମଥୁରା ମଙ୍ଗଳ (୪) ଶଶିସେଣା-ପ୍ରତାପରାୟ (୫) ରାମ ବିଭା—ଅର୍ଜ୍ଜୁନ ଦାସ (୬) ରୁକ୍ମଣୀ ବିଭା-କାର୍ତ୍ତିକ ଦାସ (୭) ପ୍ରେମ ପଞ୍ଚାମୃତ-ଭୂପତି ପଣ୍ଡିତ (୮) ବିଦଗ୍ଧ-ଚିନ୍ତାମଣି (୧ମ—୫ମଭାଗ)-ଅଭିମନ୍ୟୁ ସାମନ୍ତସିଂହାର (୯) ଶଶିରେଖା-ପଦ୍ମନାଭ ଶ୍ରୀଚନ୍ଦନ (୧୯୩୩) (୧୦) ଖାଡ଼ଙ୍ଗା ଭାଗବତ—ଖାଡ଼ଙ୍ଗା ଦୀନବନ୍ଧୁ ଦାସ (୧୯୩୨) (୧୧) ଜଗମୋହନ ଛାନ୍ଦ—ଦୀନକୃଷ୍ଣ ଦାସ (୧୯୩୧) (୧୨) ରସବାରିଧି (୧୯୨୯) (୧୩) ମାଦଳା ପାଞ୍ଜି (୧୪) ଗୁପ୍ତଚିନ୍ତାମଣି—ଭୀମ ଭୋଇ (୧୯୫୦) (୧୫) ଗୁରୁଭକ୍ତି ଗୀତା (୧ମ—୩ୟ) (୧୯୩୪) (୧୬) ଉଷାଭିଳାଷ—ଶିଶୁଶଂକର ଦାସ (୧୯୨୯) (୧୭) ଗୋପୀଭାଷା—ଦନାଇ ଦାସ (୧୮) ପୂର୍ଣ୍ଣତମ ଚନ୍ଦ୍ରୋଦୟ—ବୃନ୍ଦାବତୀ ଦାସୀ(୧୯୨୭) (୧୯) ପରଚେ ଗୀତା—ଦ୍ୱାରିକା ଦାସ (୧୯୨୯) (୨୦)ନୈଷଧ ରାଜ (୧୯୩୩) (୨୧) ନାରାୟଣ ଶତକମ୍ (ସଂସ୍କୃତ) (୧୯୩୪) (୨୧) ଗୋପାଳ ଚରିତାମୃତ—ଜଗନ୍ନାଥ ଦାସ (୧୯୩୧) (୨୨) ବଟ ଅବକାଶ—ବଳରାମ ଦାସ (୧୯୩୦) (୨୩) ପ୍ରେମଭକ୍ତି ବ୍ରହ୍ମଗୀତା—ଯଶୋବନ୍ତ ଦାସ (୨୪) ବ୍ରହ୍ମ ଶଙ୍କୋଳି—ଅଚ୍ୟୁତାନନ୍ଦ ଦାସ (୨୫) ରହସ୍ୟ ମଞ୍ଜରୀ—ଦେବ ଦୁର୍ଲ୍ଲଭ ଦାସ (୨୬) ଶିବ ସ୍ୱରୋଦୟ—ଯଶୋବନ୍ତ ଦାସ (୨୭) ଚଉତିଶା ମଧୁଚନ୍ଦ ୧ମ— ୫ମ ଭାଗ (୧୯୩୧) (୨୮) ବୃହତ୍ ନାରଦୀୟ ପୁରାଣ—ଚିନ୍ତାମଣି ତ୍ରିପାଠୀ (୨୯) ତାତ ମାତ ଗୀତା (୩୦) ଶ୍ରୁତି ନିଷେଧ ଗୀତା — ଭୀମ ଭୋଇ (୩୧) ଚତୁର ବିନୋଦ — ବ୍ରଜନାଥ ବଡ଼ଜେନା (୩୨) ନଳଚରିତ — ମଧୁସୂଦନ ଦାସ (୧୯୪୬) (୩୩) ମହିମାଧର୍ମ ପ୍ରତିପାଦକ ୧ମ ଓ ୨ୟଭାଗ (୩୪) ଚଉତିଶା ମଧୁଚନ୍ଦ (୧୯୪୮)—ଭୀମ ଭୋଇ (୩୫) ଭଜନମାଳା ୨ୟ ଭାଗ—ଭୀମ ଭୋଇ (୩୬) ଜୟକୃଷ୍ଣ ଭଜନ (୩୭) ସାଧୁ ଗୀତ (୧୯୩୨) (୩୮) ପ୍ରାଚୀନ ଗଦ୍ୟ-ପଦ୍ୟାଦର୍ଶ (୧୯୩୨) (୩୯) ଚୈତନ୍ୟ ଭାଗବତ —ଈଶ୍ୱର ଦାସ (୧୯୫୩) (୪୦) ନିର୍ଗୁଣ ମାହାତ୍ମ୍ୟ — ଚୈତନ୍ୟ ଦାସ ଓ (୪୧) ବିଷ୍ଣୁଗର୍ଭ ପୁରାଣ — ଚୈତନ୍ୟ ଦାସ ।

ନିରଳସ ସାହିତ୍ୟିକ, ସାଧକ ଅଧ୍ୟାପକ ଆର୍ତ୍ତ-ବଲ୍ଲଭ ଯୁବାବସ୍ଥାରୁ ଦେଶାତ୍ମବୋଧରେ ଉଦ୍‌ବୁଦ୍ଧ ହୋଇ ପ୍ରାଚୀନ ଓଡ଼ିଆ ସାହିତ୍ୟର ପୁନରୁଦ୍ଧାର କାର୍ଯ୍ୟରେ ପ୍ରାଣୋତ୍ସର୍ଗ କରିଯାଇ ଅଛନ୍ତି । ଆଜୀବନ ସେ ଶିକ୍ଷକ ଭାବରେ ଅତିବାହିତ କରିଛନ୍ତି—ତାଙ୍କର ପ୍ରଧାନ କର୍ମଭୂମି ଥିଲା ରେଭେନ୍‌ସା ମହାବିଦ୍ୟାଳୟ । ତାଙ୍କର ସୁମହତ୍ କାର୍ଯ୍ୟ ପାଇଁ ସେ ରାୟ ସାହେବ, ପଦ୍ମଶ୍ରୀ ଓ ଉତ୍କଳ ବିଶ୍ୱବିଦ୍ୟାଳୟ କର୍ତ୍ତୃକ ଡି. ଲିଟ୍ ପ୍ରଭୃତି ଉପାଧି ପାଇଥିଲେ । କିନ୍ତୁ ଏ ସବୁ ତାଙ୍କର ଅବଦାନ ତୁଳନାରେ କିଛି ନୁହେଁ । ତାଙ୍କର ନଶ୍ୱର ଦେହ ମାଟିରେ ମିଶି ଯାଇ ଥିଲେ ମଧ୍ୟ ସେ ଚିର ଅମର—ଚିର ଶାଶ୍ୱତ । କବିଙ୍କର ଭାଷାରେ :

'ତୁମ୍ଭ ମାଟିଦେହ ଗ୍ରାସିଛି ଶ୍ମଶାନ,
ମାତ୍ର ଯଶୋଦେହେ ତୁମ୍ଭେ ଆୟୁଷ୍ମାନ'

(ରାଧାନାଥ)

ମୋର ଯାହା ମନେ ପଡ଼ୁଛି

ଜ୍ଞାନରଂଜନ ପଟ୍ଟନାୟକ

୧୯୨୦ରୁ ୧୯୨୬ ପର୍ଯ୍ୟନ୍ତ ମୁଁ ରେଭେନ୍‌ସା କଲେଜର ଛାତ୍ର ଥିଲି । ପ୍ରଥମ ବର୍ଷ ପୁରୁଣା କଲେଜରେ କଟିଲା । ମୁଁ ପୁରୁଣା କଲେଜର ନୂଆ ଛାତ୍ରାବାସରେ ଥିଲି ; ଆଗେ ଯେଉଁଠି ଡ଼:ପି : ଆଇ : ଅଫିସ ଥିଲା । ପୁରୁଣା ଓ ନୂଆ ଉଭୟ ଛାତ୍ରାବାସର ସୁପରିଣ୍ଟେଣ୍ଡେଣ୍ଟ ଥିଲେ ପ୍ରଫେସର ଅତୁଲ ଚନ୍ଦ୍ର ଗାଙ୍ଗୁଲି ଓ ଆର୍ତ୍ତବାବୁ ଥିଲେ ତାଙ୍କ ସହକାରୀ । କାଠଯୋଡ଼ୀ ନଦୀରେ ବନ୍ୟା ଆସିଥିବା ସମୟରେ ଦିନେ ରାମଚନ୍ଦ୍ର ପ୍ରତିହାରୀ ବୋଲି ପ୍ରଥମ ବାର୍ଷିକ ଛାତ୍ର ନଦୀରେ ପହଁରୁଥିବା ବେଳେ ବୁଡିଗଲେ । ଅତୁଲ ବାବୁଙ୍କ ବାସଗୃହ ନଦୀ ପାଖରେ ଥିଲା । ସେ ସେତେବେଳେ ଖାଉଥିଲେ । ସମ୍ବାଦ ପାଇବା କ୍ଷଣି ଅଇଁଠା ହାତରେ ନଦୀ ବନ୍ଧକୁ ଦୌଡି ଆସିଲେ ଓ ସଙ୍ଗେ ସଙ୍ଗେ ନଦୀକୁ ଡେଇଁ ପଡିଲେ ଓ ଖୋଜିବାକୁ ଲାଗିଲେ । ତାଙ୍କ ପୁଅକୁ ନଦୀ ବନ୍ଧରେ ଠିଆ ହୋଇଥିବାର ଦେଖି ତାକୁ ମଧ୍ୟ ନଦୀକୁ ଡେଇଁବାକୁ ହୁକୁମ ଦେଲେ । ଆଉ ଅନେକ ଲୋକ ମଧ୍ୟ ନଦୀରେ ଖୋଜିଲେ । କିଛି ହେଲା ନାହିଁ । ଅତୁଲ ବାବୁ ଥକି ପଡିବାରୁ ନଦୀରୁ ଉଠିଆସିଲେ । ମାତ୍ର ତାଙ୍କର କି ଦୁଃଖ ଓ କି କାନ୍ଦଣା । ସତେ ଯେପରି ତାଙ୍କର ପୁଅ ନଦୀରେ ବୁଡିଗଲା । ସନ୍ଧ୍ୟା ପର୍ଯ୍ୟନ୍ତ ନଦୀ ବନ୍ଧରେ ବୁଲୁଥାନ୍ତି ଓ କାନ୍ଦୁଥାନ୍ତି । ସେଦିନ ରାତିରେ ତାଙ୍କ ଘରେ ରନ୍ଧା ହେଲା ନାହିଁ । ଘରେ ବସି ଖାଲି କାନ୍ଦୁଥାନ୍ତି ।

କିଛିଦିନ ପରେ କଲେଜ ଛାତ୍ରାବାସରେ କଲେରା ରୋଗ ଦେଖାଗଲା । ୨।୩ ଜଣ ଡାକ୍ତରଖାନା ଗଲେ ମାତ୍ର ଗୋପିନାଥ ସିଂହ ବୋଲି ଜଣେ ପ୍ରଥମ ବାର୍ଷିକ ଛାତ୍ରଙ୍କୁ (ପୁରୁଣା ଛାତ୍ରାବାସ) ସେଇପରି ଝାଡା ହେବାରୁ ଡାକ୍ତରଖାନା ନ ଯାଇ ନିଜ ଘରକୁ ପଳାଇଲେ । ଚାରି ୫।୭ ଦିନ ପରେ ଭଲ ହେବାରୁ ଛାତ୍ରାବାସକୁ ଫେରି ଆସିଲେ । ସନ୍ଧ୍ୟା ବେଳେ ଅତୁଲବାବୁ ତାଙ୍କୁ ଦେଖି ପଚାରିଲେ କିପରି ସେ ଛାତ୍ରାବାସକୁ ଫେରିଆସିଲେ । ସେ କହିଲେ ଯେ ସେ ଭଲ ହୋଇଯାଇଛନ୍ତି । ତହୁଁ ଅତୁଲ ବାବୁ କହିଲେ ଯେ ସେ ରୋଗ ମୁକ୍ତ ହୋଇଛନ୍ତି ବୋଲି ଡାକ୍ତର ନ କହିବା ପର୍ଯ୍ୟନ୍ତ ତାଙ୍କୁ ଛାତ୍ରାବାସରେ ରହିବାକୁ ଦେବେ ନାହିଁ ଓ ସଙ୍ଗେ ସଙ୍ଗେ ବାହାରି ଯିବାକୁ କହିଲେ । ମାତ୍ର ସେ ନ ଯିବାରୁ ହୁକୁମ ଦେଲେ "ଗ୍ରେଟକରଙ୍କୁ ଚଳାରେ ଧକା ଦେଇ ବାହାର କରି ଦିଅ" ଏପରି କାହିଁକି କହିଲେ ଏଥିପାଇଁ ହେଲା ଧର୍ମଘଟ । କଲେଜର ଅଧ୍ୟକ୍ଷ ଲମ୍ବର୍ଟ ସାହେବ ଇତିହାସ ପ୍ରଫେସର (ପରେ ସାର୍) ଶ୍ରୀ ଯଦୁନାଥ ସରକାରଙ୍କୁ ପଠାଇଲେ ସମାଧାନ କରିଦେବା ପାଇଁ । ଯଦୁବାବୁ ଏଲାହାବାଦ ହାଇକୋର୍ଟର ଜଣେ ବିଚାର-ପତି ଜଣେ ଏଡଭୋକେଟଙ୍କୁ "ଗ୍ରେଟକରି" ବୋଲି କହିଥିବାର ନଜିର ଦେଖାଇଲେ ଓ କଲେରାରେ ଆକ୍ରାନ୍ତ ହେବାପରେ ପୁଣି ଡାକ୍ତର ଦ୍ୱାରା ପରୀକ୍ଷିତ ହୋଇ ରୋଗମୁକ୍ତ ହୋଇଥିବାର ଜଣା ନ ପଡ଼ିବା ପର୍ଯ୍ୟନ୍ତ ଗୋପିନାଥ ସିଂହଙ୍କୁ ଛାତ୍ରାବାସରେ ରଖିବା ଉଚିତ ନୁହେଁ । ସୁତରାଂ ତାଙ୍କୁ ବାହାର କରି ଦେବାକୁ କହିବା ଅନ୍ୟାୟ ନୁହେଁ ବୁଝାଇଲେ । ଏହିପରି କଥାବାର୍ତ୍ତା ହେଉଥିବା ସମୟରେ ଅତୁଲବାବୁ ପଛ-ପଟୁ ଆସି ଛିଡ଼ା ହୋଇ କହିଲେ ଯେ ସେ ଏହା କରିଛନ୍ତି ଓ ସେ ରାଗିଯାଇ ଏପରି କହିଥିଲେ ଓ କାନ୍ଦି ପକାଇ ନିଜର ଦୋଷ ସ୍ୱୀକାର କଲେ । ସଙ୍ଗେ ସଙ୍ଗେ ଛାତ୍ରମାନେ ମଧ୍ୟ କାନ୍ଦି ପକାଇ ତାଙ୍କ ଗୋଡ଼ ତଳେ ମୁଣ୍ଡିଆ ମାଇଲେ, ଗୋଳମାଳ ସମାଧାନ ହୋଇ-ଗଲା ।

ତହିଁ ପର ବର୍ଷ କଲେଜ ଚୁଙ୍ଗିଆଗଞ୍ଜକୁ ଉଠିଗଲା । ମୁଁ ପୂର୍ବ ଛାତ୍ରାବାସରେ ରହିବାକୁ ଲାଗିଲି । ଛାତ୍ରାବାସର ଓ୍ୟାର୍ଡେନ ଥିଲେ ପଦାର୍ଥ ବିଜ୍ଞାନର ଅଧ୍ୟାପକ ୰ ଶ୍ୟାମଚନ୍ଦ୍ର ତ୍ରିପାଠୀ ଓ ଆର୍ତ୍ତ-ବାବୁ ସୁପରିଣ୍ଟେଣ୍ଡେଣ୍ଟ । ଖରାଦିନେ ସପ୍ଲିମେଣ୍ଟାରି ପରୀକ୍ଷା

ହୁଏ ଓ 'ଲ' ପରୀକ୍ଷା ମଧ୍ୟ ଜୁଲାଇ ମାସରେ ହୁଏ । ମୁଁ ସେ ବର୍ଷ (୧୯୨୫) 'ଲ' ପରୀକ୍ଷା ଦେବା ପାଇଁ ଖରା ଦିନରେ ଅର୍ଥାତ୍ ଗ୍ରୀଷ୍ମ ଛୁଟିରେ ଛାତ୍ରାବାସରେ ରହି ପରୀକ୍ଷା ପୂର୍ବରୁ ପଢ଼ାପଢ଼ି କରୁଥାଏ । ଅନେକ ସପ୍ଲିମେଣ୍ଟାରି ପରୀକ୍ଷାର୍ଥୀ ମଧ୍ୟ ଥିଲେ । ରାତିରେ ବଡ଼ ଗରମ ହେବାରୁ ଘରେ ଶୋଇବା ସମ୍ଭବ ହେଲା ନାହିଁ । ପାଇଖାନା ଛାତ ଉପରେ ମୁକ୍ତ ଆକାଶ ତଳେ ଶୋଉଥିଲୁଁ । ଦିନେ ଶ୍ୟାମବାବୁ ପାଇଖାନା ଛାତରେ ଶୋଉଥିବାର ଦେଖି ବିରକ୍ତ ହେଲେ ଓ ଗରମ ହେଉଛି ବୋଲି କହିବାରୁ ଛାତ୍ରାବାସର ଛାତ ଉପରେ ଶୋଇବାକୁ କହିଲେ । ଛାତ ଉପରକୁ ଯିବାର ମାତ୍ର ୨ଟି ସିଡ଼ି ଥିଲା । ଗୋଟିଏ ଶ୍ୟାମ ବାବୁଙ୍କ ରହିବା ଘର ଭିତର ବାଟେ ଓ ଅନ୍ୟଟି ଆର୍ତ୍ତବାବୁଙ୍କ ଘର ଭିତର ଦେଇ ଯିବାକୁ ହୁଏ । ଶ୍ୟାମ ବାବୁ ତାଙ୍କ ଘରର ସିଡ଼ିରେ ଯିବାକୁ ଅନୁମତି ଦେଲେ । ରାତିରେ ଛାତ ଉପରକୁ ଉଠି ଦେଖିଲୁଁ (ମୋ ସଙ୍ଗରେ ଆଉ ୩।୪ ଜଣ ଥିଲେ) ଯେ ଛାତ ଉପରେ ବହୁତ ଗୋଡ଼ି ପଡ଼ିଛି । ବାହାରିଲା ଦୁଷ୍ଟବୁଦ୍ଧି । ମୁଠାଏ ମୁଠାଏ ଧରି Sky light ଭିତର ଦେଇ ତଳଭିନ୍ନ ଘର ଭିତରକୁ ପକା ହେଲା । ଛାତ୍ରାବାସ ଛାତ୍ରମାନେ ଆତଙ୍କିତ ହୋଇ ଚିତ୍କାର କଲେ, ଆର୍ତ୍ତବାବୁ ଉଠି ଆସିଲେ, ଉପରକୁ ସମସ୍ତେ ଚାହିଁଲେ । ଆମେ ସବୁ ଲୁଚିଗଲୁଁ । ସୁତରାଂ ସିଦ୍ଧାନ୍ତ ହେଲା ଏହା ଭୂତର କାର୍ଯ୍ୟ । ରାତି ତମାମ ଏହିପରି ମଝିରେ ମଝିରେ ଗୋଡ଼ି ପଡ଼ିଲା । ସମସ୍ତେ ରାତିରେ ଉଜାଗର ରହି ପାଟି କରୁଥାନ୍ତି । ଭୋର ହେବାରୁ ଆମେ ତଳକୁ ପଳାଇ ଆସିଲୁଁ । ଆର୍ତ୍ତବାବୁ ଯାଇ ଶ୍ୟାମବାବୁଙ୍କୁ ଭୂତ ଉପଦ୍ରବ କଥା କହିଲେ । ଶ୍ୟାମବାବୁ ଶୁଣି ହସିଲେ ଓ କହିଲେ ଯେ ସେ ଭୂତତଡ଼ା ମନ୍ତ୍ର ଜାଣନ୍ତି । ଆଉ ଉପଦ୍ରବ ହେବ ନାହିଁ । ତା'ପରେ ମୋତେ ଡକାଇ ପଠାଇଲେ ଓ କହିଲେ "କି ହୋ କାଲି ରାତିରେ ଭୂତ ପାଳଟି ସମସ୍ତଙ୍କୁ ଶୋଇ ଦେଲ ନାହିଁ" ମୁଁ କହିଲି "ସାର ଗରମ ହେଉଥିଲା । କେହି ଶୋଇ ନ ଥିଲେ । ଟିକିଏ ମଜା ଦେଖୁଥିଲୁଁ ଓ ଆଉ ଏପରି କରିବୁଁ ନାହିଁ" ତା'ପରେ ଆମେ ଯାଇ ଛାତ ଉପରେ ଶୋଇଲୁଁ । ଭୂତ ବନ୍ଦ ହେଲା । ଶ୍ୟାମବାବୁ ମଧ୍ୟ ଏ କଥା କାହାକୁ କହିଲେ ନାହିଁ ।

ଏହାଇ ଥିଲା ଆମ ସମୟର ଛାତ୍ର ଶିକ୍ଷକ ସମ୍ପର୍କ । ଏହିପରି ଶହ ଶହ ଦୃଷ୍ଟାନ୍ତ ସେଦିନ ଆମର ଛାତ୍ର ଜୀବନକୁ ସ୍ମୃତିବହୁଳ କରିଥିଲା—

ଅଧ୍ୟାପକ ଲୋକନାଥ

ଶ୍ରୀ ରାମ ଚନ୍ଦ୍ର ତ୍ରିପାଠୀ
ପୂର୍ବତନ ଅଧ୍ୟାପକ

ସ୍ୱର୍ଗତଃ ଅଧ୍ୟାପକ ଲୋକନାଥ ମିଶ୍ର ଯେଉଁ କାଠର ମନୁଷ୍ୟ ଓ ଶିକ୍ଷକ ଥିଲେ ସେପରି ଲୋକ ଓ ଶିକ୍ଷକ ଅନନ୍ୟ ସାଧାରଣ। ସେ ଏକାଧାରରେ ଆଦର୍ଶ ଛାତ୍ର, ଆଦର୍ଶ ଶିକ୍ଷକ, ଆଦର୍ଶ ମନୁଷ୍ୟ ଓ ଆଦର୍ଶ ଗୃହସ୍ଥ ଥିଲେ। ଆଦର୍ଶ ଛାତ୍ର ହିସାବରେ ସେ ଅତି ଗରିବ ଥିବାରୁ ପିଲାଦିନେ ସମୁଦାୟ ଘର କାମ କରି ଅବଶିଷ୍ଟ ସମୟରେ ପାଠ ପଢ଼ୁଥିଲେ। ସେହି ଅଭ୍ୟାସ ତାଙ୍କର ମୃତ୍ୟୁ ପର୍ଯ୍ୟନ୍ତ ରହିଥିଲା। ଆଦର୍ଶ ଶିକ୍ଷକ ହିସାବରେ ସେ ଏତେ ବଡ଼ପାଟିରେ ବକ୍ତୃତା ଦିଅନ୍ତି ଓ ଏପରି ପ୍ରାଞ୍ଜଳ-ଭାଷାରେ ବୁଝାନ୍ତି ଯେ ଶ୍ରେଣୀରେ ପୂର୍ଣ୍ଣ ନିସ୍ତବ୍ଧତା ରହେ ଓ ବୁଦ୍ଧିମାନ୍ ଓ ଅଳ୍ପବୁଦ୍ଧି ସମସ୍ତଙ୍କର ମସ୍ତିଷ୍କରେ ତାଙ୍କ ବକ୍ତୃତା ଅନାୟାସରେ ପ୍ରବେଶ କରେ ଓ ସମସ୍ତେ ଭଲ ବୁଝିପାରନ୍ତି। ପରୀକ୍ଷାଗାରରେ ପ୍ରତି ପିଲା ଠିକ୍ କାମ କରୁଛି କି ନା ବୁଲି ବୁଲି ଦେଖନ୍ତି। ଅନ୍ୟ ଅଧ୍ୟାପକମାନେ ମଧ୍ୟ ପରୀକ୍ଷା କରିବାରେ ଅକ୍ଷମ ହେଲେ କିମ୍ବା କୌଣସି କ୍ଲିଷ୍ଟ ବିଷୟ ଉତ୍ତମରୂପେ ହୃଦୟଙ୍ଗମ କରି ନ ପାରିଲେ ଲୋକନାଥ ବାବୁଙ୍କୁ ପଚାରି ବୁଝନ୍ତି।

ଆଦର୍ଶ ମନୁଷ୍ୟ ହିସାବରେ ସେ ଋଷିପ୍ରତିମ, ସରଳ, ନିରଳସ, ଚରିତ୍ରବାନ୍, ଦୟାଳୁ ଓ ସମାଜସେବୀ ଥିଲେ। ସେ ଅନେକ ବର୍ଷଧରି ରାଣୀହାଟ ଉଚ୍ଚବିଦ୍ୟାଳୟ ଓ ପ୍ରାଥମିକ ବିଦ୍ୟାଳୟର ସମ୍ପାଦକ ଥାଇ ଘର ତୋଳା କାମ ପ୍ରଭୃତି ନିଜେ ନିଜର କାମ ପରି ଖରାବର୍ଷା ସହି ଛିଡ଼ାହୋଇ ଦେଖୁଥିଲେ। ରେଭେନ୍ସା କଲେଜ ରସାୟନ ବିଭାଗର ଲେଣ୍ଡିଂ ଲାଇବ୍ରେରୀର ସେ ପ୍ରାଣ ପ୍ରତିଷ୍ଠାତା। ତାଙ୍କ ଅମଳରେ ସେ ସାମାନ୍ୟ ୫୦ ଟଙ୍କାର ବହିରୁ ଆରମ୍ଭ କରି ଅବସର ନେଲାବେଳକୁ ପ୍ରାୟ ଦଶହଜାର ଟଙ୍କା ମୂଲ୍ୟର ୧୪୦୦ ବହି ରଖି ଯାଇଥିଲେ। କୌଣସି ଭୋଜିଭାତ ଖାଇବାକୁ ଯାଇ ସେ ପ୍ରଥମରେ ପୋଷେଇବାସ ଦେଖିବାରେ ଲାଗନ୍ତି ଓ ସମସ୍ତଙ୍କ ଖାଇବା କଥା ବୁଝନ୍ତି। ସେ ବଡ଼ ନିର୍ବିକାର ଥିଲେ। ତାଙ୍କ ଜଣାଲୋକ କେହି ଅସହାୟ ଅବସ୍ଥାରେ ଡାକ୍ତରଖାନାରେ ମରିଗଲେ ସେ ନିଜେ ଯାଇ ଶବକୁ ଉଠାଇ ସଂସ୍କାର କରାଉଥିଲେ। ତା ଦେଖି ଆମ୍ଭେମାନେ ମଧ୍ୟ ଶବ ଉଠାଇବାରେ ତାଙ୍କୁ ସାହାଯ୍ୟ କରୁଥିଲୁ। ସେ ବଡ଼ ପରୋପକାରୀ ଥିଲେ। କୌଣସି ବିପଦରେ କେହି ପଡ଼ିଲେ ଲୋକନାଥ ବାବୁ ଉପଦେଶ, ସାହସ ଓ ଆଶ୍ୱାସ ଦେଉଥିଲେ। ଯେ କୌଣସି ସାଂସାରିକ ସମସ୍ୟାର ସମାଧାନର ବାଟ ବତାଇ ଦେଉଥିଲେ।

ନିମ୍ନଲିଖିତ କେତୋଟି ଘଟଣାରୁ ତାଙ୍କର ବ୍ୟକ୍ତିତ୍ୱ ଓ ଚରିତ୍ରବତ୍ତା ଜଣାପଡ଼ିବ।

ଲୋକନାଥ ବାବୁ ବଡ଼ ଦୟାଳୁ ଅଥଚ ନ୍ୟାୟପର ଥିଲେ। ଥରେ ତାଙ୍କର ଅତିପ୍ରିୟ ଜଣେ ଲୋକ ତାର ପୁଅକୁ ବିଶ୍ୱବିଦ୍ୟାଳୟ ପରୀକ୍ଷାରେ ପାଶ୍ କରାଇଦେବାକୁ ଜିଗର କରିବାରୁ ସେ ଅତି ସହାନୁଭୂତିଶୀଳ ଥିଲେ ମଧ୍ୟ ଅନ୍ୟାୟ ଭାବରେ କଦାପି ସାହାଯ୍ୟ କରି ନ ଥିଲେ।

ସେ ବଡ଼ ସ୍ପଷ୍ଟବାଦୀ ଥିଲେ। ଥରେ ଗ୍ୟାସ୍ ତିଆରି ଯନ୍ତ୍ର ଖରାପ ହେବାରୁ ପ୍ରାୟ ମାସେ କାଳ ପରୀକ୍ଷାଗାର ବନ୍ଦ ହେଲା। ରସାୟନ ବିଭାଗର ମୁଖ୍ୟ ଅଧ୍ୟାପକ ଏ ବିଷୟରେ ଦୃଷ୍ଟି ନ ଦେବାରୁ ସେ ଯାଇ ଅଧ୍ୟକ୍ଷଙ୍କୁ କହିଲେ ଯେ ପିଲମାନଙ୍କର ବହୁତ କ୍ଷତି ହେଉଛି। ମୁଖ୍ୟ ଅଧ୍ୟାପକ ଆଉ ଅଧ୍ୟକ୍ଷଙ୍କୁ କହିବା ଅନ୍ୟ କେହି ସାହସ କରି ନ ଥିଲେ। କିନ୍ତୁ ତାପରେ Gas plant ମରାମତି ହୋଇ ବିଜ୍ଞାନାଗାର କାର୍ଯ୍ୟ ସୁରୁଖୁରୁରେ ପରିଚାଳିତ ହେଲା। ତତ୍କାଳୀନ ମୁଖ୍ୟ ଅଧ୍ୟାପକ ଡଃ ସିଂହ ତାଙ୍କୁ ଆନ୍ତରିକ ଭଲ ପାଉଥିଲେ, କାରଣ ଲୋକନାଥ ବାବୁ ଜଣେ ପ୍ରବୀଣ ଅଧ୍ୟାପକ ହିସାବରେ ବେଶ୍ ଆଦୃତ ହେଉଥିଲେ। ସେ ଡଃ ସିଂହଙ୍କର ଅଧିକାଂଶ କ୍ଲାସ ନିଜେ ନେଉଥିଲେ, କାରଣ ଡଃ ସିଂହ ଗୋଟିଏ ଗବେଷଣା ନେଇ ରହି ଥାନ୍ତି। ଥରେ ଡଃ ସିଂହ କହିଲେ, "ଲୋକନାଥ ବାବୁ ଆପଣ ଗବେଷଣା କରୁ ନାହାନ୍ତି କାହିଁକି?" ଲୋକନାଥ ବାବୁ ଉତ୍ତର ଦେଲେ "ପିଲାଙ୍କ ପଢ଼ାରେ ବିଘ୍ନ କରି ମୁଁ ଖଡ଼ା ବଡ଼ ଥୋଡ଼" କରି ପାରିବି ନାହିଁ। କାରଣ ଯେଉଁମାନେ ମହାବିଦ୍ୟାଳୟରେ ଥାଇ ଗବେଷଣା କରୁଛନ୍ତି ସେ ମାନେ ପିଲାଙ୍କ ପାଠପଢ଼ା ମୋଟେ ଦେଖୁନାହାନ୍ତି। ଆପଣଙ୍କ କ୍ଲାସ୍ ଅଧିକାଂଶ ମୁଁ ନେଉଛି"। ଡଃ ସିଂହଙ୍କର ଏଥିପାଇଁ ଆଉ ଉତ୍ତର ନଥିଲା।

ସେ ବଡ଼ ଦାୟିତ୍ୱପୂର୍ଣ୍ଣ ଲୋକ ଥିଲେ—ଅବସର ନେଲା ପରେ ମଧ୍ୟ ପ୍ରାୟ ସବୁଦିନ କଲେଜକୁ ଯାଇ ତାଙ୍କ ପ୍ରତିଷ୍ଠିତ ଲେଣ୍ଡିଂ ଲାଇବ୍ରେରୀ ବିଷୟ ବୁଝୁଥିଲେ । ସେତେବେଳକୁ ମୁଁ ସେ ଦାୟିତ୍ୱରେ ଥିଲି । ଅବସର ପରେ ମଧ୍ୟ ସେ ସେଥିରେ ଏତେ ଆଗ୍ରହର ସହିତ କାର୍ଯ୍ୟ କରୁଥିଲେ ଯେ ତାଙ୍କ ସାହାଯ୍ୟ ବ୍ୟତୀତ ମୁଁ କେବେହେଲେ ଲେଣ୍ଡିଂ ଲାଇବ୍ରେରୀ କାର୍ଯ୍ୟ ଚଳାଇ ପାରି ନ ଥା'ନ୍ତି । ସେ ଥିଲେ ମସ୍ତିଷ୍କ, ମୁଁ କେବଳ ଯନ୍ତ୍ର ହୋଇ ତାଙ୍କ ଉପଦେଶରେ କାମ କରୁଥାଏ । ସେ ଅତିଶୟ ବେମାର ଅବସ୍ଥାରେ ଥରେ ଡାକ୍ତରଖାନାକୁ ଯାଇଥିଲେ । ଅନେକ ଦିନ ସଂଜ୍ଞାଶୂନ୍ୟ ହୋଇ ପଡ଼ିଥିଲେ । ସଂଜ୍ଞା ଫେରିବା ଦିନ ଜଣେ ଡାକ୍ତରଙ୍କୁ ଦେଖି କହିଲେ "ତୁମ ଉପରେ ଲେଣ୍ଡିଂ ଲାଇବ୍ରେରୀର 'ଅମୁକ' ବହିଟା ରହିଲା, ଦେଲ ନାହିଁ । ବହି ଫେରାଇ ମୋତେ ରସିଦ ଦେଖାଇବ"। ଡାକ୍ତର ସେ ବହି ପଢ଼ି ସାରିଲା ପରେ ମଧ୍ୟ ବହିଟି ଫେରାଇ ନ ଥିଲେ । ବଡ଼ ଲଜ୍ଜିତ ହୋଇ ତତ୍‌କ୍ଷଣାତ୍ ସେ ବହି କିଣି ଫେରନ୍ତ ଦେଲେ । ଅବସରଗ୍ରହଣର ୧୨ ବର୍ଷ ପରେ ମଧ୍ୟ ଲେଣ୍ଡିଂ ଲାଇବ୍ରେରୀ ପ୍ରତି ଏତେ ଆଗ୍ରହ ଓ ସଦିଚ୍ଛା ଦେଖାଇବା ବର୍ତ୍ତମାନ ଯୁଗରେ କଳ୍ପନାତୀତ । ସେ ଅବସର ଗ୍ରହଣ କରି ପରେ ବେମାରିରେ ଅଚଳ ଅବସ୍ଥାକୁ ଆସିଥିଲେ ମଧ୍ୟ ଲେଣ୍ଡିଂ ଲାଇବ୍ରେରୀ ଓ ରସାୟନ ଲାବୋରେଟୋରୀ ଶିକ୍ଷାଦାନ ବିଷୟରେ ଖୁବ୍ ଆଗ୍ରହ ଦେଖାଉଥିଲେ ଓ ମଧ୍ୟେ ମଧ୍ୟେ ପରୀକ୍ଷାଗାରକୁ ଯାଇ ପିଲାଙ୍କ କାମ ଦେଖୁଥିଲେ ।

ଆଜି ରେଭେନ୍‌ସା କଲେଜର ଶତବାର୍ଷିକୀ ଉତ୍ସବରେ ଏହି ମହାନ୍ ଅଧ୍ୟାପକଙ୍କ ସ୍ମୃତି ପ୍ରତି ମୋର ଗଭୀର ଭକ୍ତି ଜଣାଉଛି ।

ମୋର କଲେଜ ସ୍ମୃତି

ଶ୍ରୀ ନୀଳକଣ୍ଠ ମହାପାତ୍ର

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୧୯୧୯ ମସିହାରେ ମାଟ୍ରିକ ପାସ୍ କରି କଲେଜକୁ ଗଲି । ସେତେବେଳେ ଓଡ଼ିଶାରେ କଲେଜ କହିଲେ ରେଭେନ୍ସା କଲେଜ ବୁଝାଉଥିଲା । ତାହା କାଠଯୋଡ଼ି କୂଳରେ କଲେକ୍ଟରି କଚେରି ପାଖରେ ଅବସ୍ଥିତ ଥିଲା । ସେହି କଲେଜର କେତେକ ଅଂଶରେ ବର୍ତ୍ତମାନ ଜିଲ୍ଲାଜଜଙ୍କ ଓ ସବ୍‌ଜଜଙ୍କ ଅଦାଲତ ହେଉଅଛି ଏବଂ ଅପର ଅଂଶଟି କଲେଜିଏଟ୍ ସ୍କୁଲ ରୂପେ ବ୍ୟବହୃତ ହେଉଛି ।

ପ୍ରାୟ ବର୍ଷକ ତଳେ—୧୯୬୯ ମଧ୍ୟଭାଗରେ କାର୍ଯ୍ୟବଶତଃ ମୁଁ ଜଜ୍‌କୋର୍ଟକୁ ଯାଇଥିଲି । ୫୦ ବର୍ଷ ତଳର ସ୍ମୃତି ଜାଗି ଉଠିଲା । ଯେଉଁ ରୁମ୍‌ରେ ଆମର ଜେନେରାଲ କ୍ଲାସ ହେଉଥିଲା ସେଥିରେ ଜଜ୍‌ସାହେବଙ୍କ ନାମ ଲେଖା ପ୍ଲେଟ୍ ମରାଚି । ଚପରାଶି ଜଣେ ବସିଥାଏ, କିନ୍ତୁ ରୁମ୍ ବନ୍ଦ । ଦେଖିଲି ଅଛି; ଠାକୁର ନାହାନ୍ତି । ଶୁଣିଲି ହାକିମ ସେଦିନ ଆସି ନାହାନ୍ତି । ମୁଁ ସେଠାରେ ଟିକିଏ ଏ ପାଖ ସେପାଖ ହେଉଥିବାର ଦେଖି ଚପରାଶି ପଚାରିଲା "କାହାକୁ ଖୋଜୁଛନ୍ତି"? ମୁଁ ହଠାତ୍ କିଛି ଉତ୍ତର ଦେଲି ନାହିଁ । ସେ ବୋଧହୁଏ ଟିକିଏ ବିରକ୍ତ ହୋଇ ମୋ ପାଖକୁ ଆସି ତାହାର ପ୍ରଶ୍ନର ପୁନରାବୃତ୍ତି କଲା । ମୁଁ କହିଲି "ନାହିଁ, କାହାକୁ ଖୋଜୁନାହିଁ ।" ସେତେବେଳେ କଟକରେ କଣ ଗୋଟାଏ ଗଣ୍ଡଗୋଳ ହୋଇଥାଏ । ଚପରାଶି ବିଚରାର ବୋଧହୁଏ କିଛି ଆଶଙ୍କା ହେଲା କି କଣ, ସେ ଯାଇ ଜଣେ ବାବୁଙ୍କୁ ଡାକି ଆଣିଲା । ସେ ପଚାରିବାରୁ ମୁଁ କହିଲି ଯେ ୫୦ ବର୍ଷ ତଳେ ମୁଁ ସେଇ ରୁମ୍‌ରେ ପଢ଼ୁଥିଲି । ମନ ହେଉଚି ଟିକିଏ ଭିତରକୁ ଯାଇ ଦେଖିବାକୁ । ଭଦ୍ରଲୋକଟି ଟିକିଏ ଚିନ୍ତା କରିଲା ପରେ ଦ୍ୱାର ଖୋଲି ଦେଲେ । ମୁଁ ଭିତରକୁ ଯାଇ ୧୦।୧୨ ମିନିଟ୍ ଚାରିଆଡ଼କୁ ଚାହିଁଲି । କେତେ କଥା ମନେ ପଡ଼ିଗଲା । ମନେପଡ଼ିଲା ଯେଉଁଠାରେ ଉଚ୍ଚ ଟେବୁଲ ପଡ଼ିଥିଲା, ଏବଂ ଯେପରି ସେ ଟେବୁଲ ପାଖରେ ଠିଆହୋଇ ଅଧ୍ୟାପକ ରତ୍ନାକର ପତି ବଜ୍ରଗମ୍ଭୀର ସ୍ୱରରେ ଲଜିକ୍ ପଢ଼ାଉଥିଲେ । ଅଧ୍ୟାପକ ଦାସବର୍ମା ଧୀର ମଧୁର ସ୍ୱରରେ ଇଂରାଜୀ ପଦ୍ୟ ବୁଝାଉଥିଲେ ଅଧ୍ୟାପକ ଚୌଧୁରୀ ଅନର୍ଗଳ ସଂସ୍କୃତରେ ବକ୍ତୃତା ଦେଇ ଭଟ୍ଟି କାବ୍ୟର ବ୍ୟାଖ୍ୟା କରୁଥିଲେ ଇତ୍ୟାଦି, ମତେ ଯେପରି ଦିଶି ଯାଉଥାଏ ସେମାନଙ୍କର ରୂପ ଓ ଶୁଭିଯାଉଥାଏ ତାଙ୍କର ଲେକ୍‌ଚର । ଆମେ ପିଲାଏ ଯେ ଯେଉଁଠି ବସିଥିଲୁ, ତାହା ମଧ୍ୟ ଅଳ୍ପ-ବହୁତ ମନେ ପଡ଼ିଗଲା, କିନ୍ତୁ ହାୟ, ଲେକ୍‌ଚର ଦିଆ ହେଉଥିବା ସ୍ଥାନରେ ଏବେ ଗୋଟିଏ କାଠଗଡ଼ା ସହିତ କୋର୍ଟ ଠିଆହୋଇଚି ଏବଂ ଆମ ବସିବା ଜାଗା ଓକିଲ ମହାଜନଙ୍କ ପାଇଁ ନିର୍ଦ୍ଦିଷ୍ଟ ଆସନମାନଙ୍କରେ ପୂର୍ଣ୍ଣ ! କି ଥିଲା ! କି ହେଲା ! ମୁଁ ବୋଧହୁଏ ଟିକିଏ ଭାବପ୍ରବଣ ହୋଇ ସେଠାରେ ବେଶୀ ସମୟ ଠିଆ ହେବାର ଦେଖି ବାବୁ ଜଣକ "ଚାଲନ୍ତୁ, ଯିବା" ବୋଲି କହିଲେ । ମୁଁ ବାହାରି ଆସିଲି ।

ଗତବର୍ଷ କଲେଜିଏଟ୍ ସ୍କୁଲର ପୁରସ୍କାର ବିତରଣୀ ଉତ୍ସବକୁ ଯାଇଥିଲି । ସେ ସ୍କୁଲ ତ ପୂର୍ବ ରେଭେନ୍ସା କଲେଜର ଅପର ଅଂଶରେ ହେଉଚି । ଭିତରକୁ ଗଲା ବେଳକୁ ଗୋଟିଏ କ୍ଷୁଦ୍ର ବଗିଚା ଦେଖିଲି । ଏଇଟି ପୂର୍ବ କଲେଜର ବଟାନିକାଲ ଗାର୍ଡ଼ନର 'ଭଗ୍ନାବଶେଷ', ଯେପରିକି ତାହାର ପ୍ରତିଷ୍ଠାତା ତତ୍‌କାଳୀନ ବୋଟାନି ଅଧ୍ୟାପକ ଯୋଗେଶଚନ୍ଦ୍ର ରାୟଙ୍କୁ ଝୁରି, ଝୁରି କାନ୍ଦୁଚି । ବୃଦ୍ଧ ରାୟଙ୍କର ରଙ୍ଗିନ ଛତାଧରି ଧୀର ପଦଚାରଣ ଓ ପ୍ରତ୍ୟେକ ବୃକ୍ଷଲତା ପ୍ରତି ଦୈନନ୍ଦିନ ସସ୍ନେହ ଯତ୍ନ ନିଶ୍ଚୟ ତାର ମନେ ପଡ଼ୁଥିବ । ଆଉ ମନେଥିବ ସୂର୍ଯ୍ୟଘଡ଼ିଟି, ଯାହାକି ତା ବକ୍ଷରୁ ଅପସାରିତ ହୋଇ କିଛିକାଳ ନୂତନ କଲେଜ ପ୍ରାଙ୍ଗଣକୁ ଶୋଭିତ କରି ଏବେ କୌଣସି ପାଷଣ୍ଡର କରାଳ ଅର୍ଥଲିପ୍‌ସାର ଶିକାର ହୋଇ ଚୂର୍ଣ୍ଣୀଭୂତ ହୋଇଯାଇଛି ।

ପ୍ରାଇଜ୍ ଶେଷରେ ଫେରିଲାବେଳକୁ ରାତି । ଗାଡ଼ି ପାଇଁ ଗେଟ୍‌ପାଖରେ ଅପେକ୍ଷା କଲାବେଳେ ଅନତିଦୂରରେ ପାଚିରି ପାଟରେ ଗୋଟିଏ ସ୍ଥାନପଟ ମୋର ମନ ଆକୃଷ୍ଟ ହେଲା । ଏ କଲେଜରେ ପଢ଼ିଲା ବେଳେ ପ୍ରାୟ ପ୍ରତିଦିନ ସେ ସ୍ଥାନକୁ ମୁଁ ଟିକିଏ ଚାହେଁ । ମୁଁ ସ୍କୁଲ ଛାତ୍ର ଥିଲା ବେଳେ ପ୍ରାୟ ୬୦ ବର୍ଷତଳେ ବାର ବର୍ଷ ବା ତନ୍ନିମ୍ନ ବୟସର ସ୍କୁଲଛାତ୍ର ମାନଙ୍କୁ ଏଇଠାରେ ବସାଇ ଦିଆଯାଇଥିଲା—ବଡ଼ଲାଟଙ୍କୁ ଦେଖିବାକୁ । ବଡ଼ ପିଲା ଆସିବାକୁ ମନା । ମୁଁ ସେଥିମଧ୍ୟରେ ଥିଲି । ମଟର କେତେ ଖଣ୍ଡ ଆମ ଆଗଦେଇ କଲେଜ ଗେଟ୍ ଭିତରକୁ ଗଲା । କହୁଥାନ୍ତି ଲର୍ଡ଼ହାର୍ଡ଼ିଞ୍ଜ୍ ବୋଲି ।

ଯାହାହେଉ, ଏ କଲେଜରେ ଦୁଇବର୍ଷ କଟାଇ ଆଇ. ଏ. ପରୀକ୍ଷା ଦେଇ ଗାଁକୁ ଗଲି । ଯଥାସମୟରେ ଥାର୍ଡ଼ ଇୟରରେ ନାମ ଲେଖାଇବାପାଇଁ ଦରଖାସ୍ତ ଦେଲି । ପ୍ରିନ୍‌ସିପାଲଙ୍କ ଠାରୁ ଯେଉଁ ଚିଠି ମିଳିଲା ସେଥିରେ ଅନ୍ୟାନ୍ୟ ବିଷୟ ମଧ୍ୟରେ ନୂଆ କଲେଜରେ ନାମ ଲେଖାଇବାକୁ ଲେଖାଥିଲା ।

ନୂଆ କଲେଜର ନିର୍ମାଣ ମୁଁ ମୂଳରୁ ଦେଖିଛି । ୧୯୧୬ରେ ଏହାର ଭିତ୍ତିସ୍ଥାପନ କଲେ ତତ୍କାଳୀନ ବିହାର ଓଡ଼ିଶାର ଗଭର୍ଣ୍ଣର ସାର୍ ଏଡ୍‌ଓ୍ୱାର୍ଡ଼ ଗେଟ୍ । ଉତ୍ସବରେ ଦେଖଣାହାରୀ ସ୍କୁଲପିଲାଙ୍କ ମଧ୍ୟରେ ମୁଁ ଥିଲି । ତା ପରେ କାମ ଆରମ୍ଭ ହେଲା । ଛୁଟିରେ ଗାଁକୁ ଯିବା ପାଇଁ ଷ୍ଟେସନକୁ ଏଇବାଟେ ଯିବାକୁ ପଡ଼େ । ମୁଁ କେତେଥର ଦେଖିଛି ମୂଲିଆ ମିସ୍ତ୍ରୀ ଲାଗିଥାନ୍ତି ଏବଂ ଯୋଡ଼ିବଳଦ ଯୋଗୁ ହୋଇ ଚୂନ ଘଣି ପଡ଼ୁଥାଏ । ସେତେବେଳକୁ ସିମେଣ୍ଟ କାରବାର କମ୍ ।

ଯାହାହେଉ, ନାଁ ଲେଖେଇବାକୁ ନୂଆ କଲେଜରେ ପହଞ୍ଚିଲି । ଏଡ଼େ ବଡ଼ ଘର ପୂର୍ବରୁ ମୁଁ ତ କେବେ ଦେଖି ନ ଥିଲି । ସେ ପ୍ରକାଣ୍ଡ ଅଟ୍ଟାଳିକା ମଧ୍ୟରେ କୁଆଡ଼େ କଣ ଜାଣିବାକୁ ସମୟ ଲାଗିଲା । ସମସ୍ତେ ନୂଆ ପିଲାଙ୍କ ଠାରୁ ମାଷ୍ଟରଙ୍କ ପର୍ଯ୍ୟନ୍ତ । ନାଁ ଲେଖା ହେଲା । ତା ପରେ ଫାଙ୍କା ଫାଙ୍କା ହୋଇ ଆମେ ପିଲାଏ ସବୁଆଡ଼ ବୁଲିଲୁଁ । ସାଇନସ୍ ବ୍ଲକ୍ ଦୁଇପାଖ ହଷ୍ଟେଲ ବୁଲି ଦେଖିଥାଉଁ । କେତେକ କ୍ଲାସ ରୁମ୍‌ମାନଙ୍କରେ ବେଞ୍ଚ ଟେବୁଲ ପଡ଼ି ନ ଥାଏ । ପୁରୁଣା କଲେଜରୁ ଜିନିଷପତ୍ର ବଳଦଗାଡ଼ିମାନଙ୍କରେ ବୁହା ଚାଲିଥାଏ । ନୂଆ ଟେବୁଲ, ଚୌକି, ଖଟ ସବୁ ମଧ୍ୟ ହଷ୍ଟେଲରେ ପଡ଼ୁଥାଏ ।

ମୁଁ ହଷ୍ଟେଲରେ ରହିବାକୁ ଦରଖାସ୍ତ କରିଥିଲି । ପଶ୍ଚିମ ଛାତ୍ରାବାସରେ ରହିବାକୁ ମିଳିଲା । ପୁରୁଣା କଲେଜ ଟାଉନ ଭିତରେ ଥିବାରୁ ଏବଂ ସେଠାକାର ହଷ୍ଟେଲଟି ଛୋଟ ଥିବାରୁ ପ୍ରାୟ ସବୁ ପିଲା ବାହାରେ ରହି ପଢୁଥିଲେ । ନୂଆ କଲେଜ ଟାଉନରୁ ଦୂର । ପ୍ରତିଦିନ ଯିବାଆସିବା ଦୁଃସାଧ୍ୟ । ସୁତରାଂ ଅନେକେ ପ୍ରମାଦ ଗଣିଲେ । ଆସ୍ତେ ଆସ୍ତେ ହଷ୍ଟେଲ ମୁହାଁ ହେଲେ । ମୁଁ ମଧ୍ୟ ଅନ୍ୟ ଉପାୟ ନ ଦେଖି ଜିନିଷପତ୍ର ନେଇ ହଷ୍ଟେଲକୁ ଆସିଲି । ଉତ୍ତରପଟ ଉପରମହଲା ସିଙ୍ଗ୍‌ଲ ସିଟେଡ଼ ବ୍ଲକର ଛାତ ପଡ଼ୁଥାଏ । କିଛି ଗୋଟିଏ ଖୋଲା ହୋଇଥାଏ । ମୁଁ ଆସିଲି ଦିନ ସେଥିରେ ପାର୍ଟିସନ ତିଆରି ହେଲା । ମୋଟେ ୧୫।୨୦ ଜଣ ପିଲା ଆସିଥାନ୍ତି । ଅଳ୍ପ କେତୋଟି ରୁମ୍‌ରେ ଥାନ୍ତି । ଯାହାର ଯେଉଁଠି ଇଚ୍ଛା । ବାକି ରୁମ୍‌ଗୁଡ଼ିକ ଖାଲି ପଡ଼ିଥାଏ ।

ମେସ ଦୁଇଟି ଆରମ୍ଭ କରାଗଲା । ରୋଷେଇ ବ୍ଲକ୍‌ଟା ପ୍ରାୟ ଖାଲି । ଆମ ମେସ୍ ଦୁଇଟି ରୁମ୍ ଅଧିକାର କଲା—ଗୋଟିକରେ ରୋଷେଇ, ଆରଟିରେ ଖିଆପିଆ । ଅନେକ ଅସୁବିଧା ଦେଖାଗଲା । ନିକଟରେ ବଜାର ବସି ନ ଥାଏ । ଜଳଖିଆ ଦୋକାନ ନ ଥାଏ । କୃଷ୍ଣ ବେହେରା ନାମକ ଜଣେ ଲୋକ (ସେ କି ପୁରୁଣା କଲେଜରେ ଖୁଆ ପେଡ଼ା ବିକୁଥିଲେ) ପ୍ରତିଦିନ ଖିରମୋହନ ଓ ସନ୍ଦେଶ ଆଣି ହଷ୍ଟେଲରେ ବିକିବାକୁ ଆରମ୍ଭ କଲେ । ଅଳ୍ପ ଦିନପରେ ସେ ରୋଷେଇ ବ୍ଲକରେ ଦୁଇଟି ରୁମ୍ ନେଇ ଗୋଟିଏ ଜଳଖିଆ ଦୋକାନ ଖୋଲିଲେ । ଛ'ଟି ପଇସାକୁ ପୁରି, ରସଗୋଲା ଓ ତରକାରି ମିଳିଯିବାରୁ ସାଧାରଣତଃ ପିଲାମାନଙ୍କର ଅସୁବିଧା ଦୂରହୋଇଗଲା । ସ୍ଲିପ୍ ଲେଖି ଦେଲେ ବାକିରେ ଜଳଖିଆ ମିଳିଯାଏ । ଅନେକେ ମାସ ଶେଷରେ ପଇସା ଦିଅନ୍ତି ।

ଦିନେ ହଷ୍ଟେଲରେ ଦୁଇଜଣଙ୍କ ମଧ୍ୟରେ ବାଜି ପଡ଼ିଲା, ଯେ ଟଙ୍କାକର ସନ୍ଦେଶ ଖାଇଦବ ସେ ଆରଜଣଙ୍କ ଠାରୁ ପାଞ୍ଚଟଙ୍କା ପାଇବ । ଟଙ୍କାକୁ ଷୋଳଟା ବଡ଼ ବଡ଼ ସନ୍ଦେଶ । ଆଜି ଦିନରେ ଗୋଟାକ ୫୦ ପଇସାରୁ ବେଶୀ ହେବ । ଖାଇବା ଆରମ୍ଭ ହେଲା । ଦଶଟା ସନ୍ଦେଶ ସହଜରେ ଚାଲିଗଲା । ତେଣିକି ଖାଇବା ଝିମେଇଲା । ତହିଁ ବେଳକୁ ଅଇ ଆରମ୍ଭ । ଢୋକ ଢୋକ କୌଣସିମତେ ପନ୍ଦର ପାର ହେଲା । ବାନ୍ତି ବାହାରିବା ଉପରେ । ଶେଷ ସନ୍ଦେଶଟି ପାଟିରେ ପକାଇ ଏକାଥରକେ ଗିଳିଦେବା ମାତ୍ରେ, ସବୁ ବାହାରି ପଡ଼ିଲା । ଦିନେ କହିଲେ ବାଜି ହାର ହେଲା । ଆଉ ଦଳେ କହିଲେ ଜିତ୍ ହେଲା । ଶେଷରେ ନିଷ୍ପତ୍ତି ହେଲା ଯେ ଶେଷ ସନ୍ଦେଶଟି ପେଟଭିତରକୁ ଯିବା ମାତ୍ରେ ଖାଇବା କ୍ରିୟା ସମ୍ପୂର୍ଣ୍ଣ ହେଲା । ସୁତରାଂ ବାଜି ଜିତା ହେଲା ।

ଅଧ୍ୟାପକ ନାରାୟଣ ମିଶ୍ର ଥାନ୍ତି ଆମ ହଷ୍ଟେଲର ଉପରମହଲାର ସୁପରିଣ୍ଟେଣ୍ଡେଣ୍ଟ ଏବଂ ତାଙ୍କ ରହିବା ଘର ଆମ ସିଙ୍ଗ୍‌ଲସିଟ୍ ବ୍ଲକକୁ ଲଗିକରି, ବଡ଼ସକାଳୁ ତାଙ୍କ ଦୁଇ ବର୍ଷର ପୁଅ (ବର୍ତ୍ତମାନ ମନ୍ତ୍ରୀବିଭାଗର ନିର୍ଦ୍ଦେଶକ) ଖାଲି ଦେହରେ ହଷ୍ଟେଲ ବାରଣ୍ଡାରେ ବୁଲେ । ପାଠପଢ଼ାର କଠୋର ବାୟୁମଣ୍ଡଳ ମଧ୍ୟରେ ପିଲାଟିର ଉପସ୍ଥିତି ଟିକିଏ ଆଶ୍ୱସ୍ତି ଆଣେ ।

ପରିଜା ସାହେବ ବିଲାତରୁ ଆସିଲେ ହଷ୍ଟେଲର ଓ୍ୱାର୍ଡ଼ନ ହେବେ—ସେଥିଲାଗି ଓ୍ୱାର୍ଡ଼ନ କ୍ୱାର୍ଟର ଖାଲି ଥାଏ । ୨।୩ ମାସ ପରେ ସେ ଆସିଲେ । ସେ କାଳର ବିଲାତ ଫେରନ୍ତାଙ୍କୁ ଦେଖିବାକୁ ଆମର ବ୍ୟାକୁଳତା ଆଜି ମନେ ପଡ଼ୁଛି । ଦେଖିଲୁ, ପୋଷାକପତ୍ର, କାଇଦା କଟକଣା ସାହେବୀ । ଓଡ଼ିଆ କଥା ଯାକି ଯାକି କହିଲା ପରି ବୋଧ ହେଉଥାଏ । କିନ୍ତୁ ତାଙ୍କର ଆ ମସ୍ତତ କୌଣସି କର୍କଶତା ନ ଥିଲା । ବରଂ ନାରଣବାବୁଙ୍କ ଗମ୍ଭୀରିଆ ମୁହଁକୁ ଆମେ ଦହସତ୍ କରୁଁ । ଯାହାହେଉ, ଏହି ସମୟରେ ପରିଜାଙ୍କର ବିବାହ ହେଲା । ଆମେ ଆଶା କରିଥିଲୁଁ ହଷ୍ଟେଲରେ ଭୋଜି ମିଳିବ; କିନ୍ତୁ ନିରାଶ ହେଲୁଁ ।

କନକା ଲାଇବ୍ରେରୀ ଘର ତଆର ହୋଇଥାଏ । ପ୍ରାୟ ବର୍ଷକ ପରେ ସରଲା । ବାନ୍ଦଗାଡ଼ିମାନଙ୍କରେ ବହିସବୁ ପୁରୁଣା କଲେଜରୁ ଆସି ଯଥା ସ୍ଥାନରେ ରଖାଯିବାକୁ ବି ଅନେକ ଦିନ ଲାଗିଲା । ଲାଇବ୍ରେରିୟାନ ଦାମବାବୁ ସବୁ ପିଲାଙ୍କୁ ସ୍ନେହ ଚକ୍ଷୁରେ ଦେଖୁଥାନ୍ତି ଏବଂ ଆମେ ତାଙ୍କୁ ଭକ୍ତି କରୁଁ ।

ଏବେ ୪ ମାସ ତଳେ କାର୍ଯ୍ୟବଶତଃ କନକା ଲାଇବ୍ରେରୀକୁ ଯାଇଥିଲି । ଆମ କାଳର ଶିଶୁ ପୁସ୍ତକାଳୟଟି ଏବେ ବଢ଼ି ଯୌବନରେ ପଦାର୍ପଣ କଲାଣି । ଚାଞ୍ଚା ବଦଳିଗଲାଣି । କାମ-ସାରି ବାହାରିଲା ବେଳକୁ ହଷ୍ଟେଲ ଆକର୍ଷଣକୁ ଏଡ଼ି ନ ପାରି ସେ ଦିଗରେ ଗଲି । ବାଟରେ ଓ୍ୟାର୍ଡ଼ନ କ୍ୱାର୍ଟର । ଯେଉଁଠାରେ ଆମେ ଓ୍ୟାର୍ଡ଼ନଙ୍କୁ ଦେଖା କରୁଥିଲୁଁ । ସେ ଘରେ ଦେଖିଲି କ୍ଲାସ୍ । ପଚାରି ବୁଝିଲି ଓ୍ୟାର୍ଡ଼ନ ପୋଷ୍ଟ ଉଠିଗଲାଣି । ଆମ ବେଳେ ମଧ୍ୟ ଏହାର ଆବଶ୍ୟକତା ଜଣା ଯାଉନଥିଲା ।

ହଷ୍ଟେଲକୁ ଗଲି । ଉପରମହଲାକୁ ଉଠି ଯାହା ଦୁଇବର୍ଷ ଯେଉଁ ସିଙ୍ଗଲ୍‌ସିଟେଡ୍ ରୁମ୍‌ରେ କଟାଇଥିଲି ତାହା ଆଗରେ ୧୦ ମିନିଟ୍ ପର୍ଯ୍ୟନ୍ତ ଠିଆହୋଇ ସବୁଆଡ଼କୁ ଚାହିଁଲି । ଅନେକ ସ୍ମୃତି ଜାଗି ଉଠିଲା । ତତ୍କାଳୀନ ବନ୍ଧୁ ଓ ସହପାଠୀମାନଙ୍କ କଥା ମନେ ପଡ଼ିଲା । ପ୍ରଧାନ ବାରଣ୍ଡାକୁ ଗଲି । କମନ୍ ରୁମ୍ ପାଖ ରୁମ୍‌ଟି ବିଶେଷ ଭାବରେ ଲକ୍ଷ୍ୟ କଲି । କାଳିଦାସ ରଘୁବଂଶରେ ଗୋଟିଏ ସ୍ଥାନର ଉଲ୍ଲେଖ କରି ଲେଖିଛନ୍ତି ଯେ ସେଠାରୁ ସବୁବେଳେ ମୃଦଙ୍ଗଘୋଷ ଶୁଣାଯାଉଥିଲା । ସେହିପରି ଏହି ରୁମ୍‌ଟିରେ ସେ ସମୟରେ ପ୍ରାୟ ସର୍ବଦା ଖେଳକୌତୁକ ଚାଲିଥିଲା । ଦିନେ ଦିନେ ତାସ୍ ଖେଳରେ ରାତି ପାହିଯାଏ । ଦିନେ ସୁପରିଣ୍ଟେଣ୍ଡେଣ୍ଟ ରାତି ଅଧରେ ଏମାନଙ୍କୁ ଧରିଲେ । ଗାଳିଗୁଲଜ କଲେ ।

ଦିନକର କଥା ମନେ ପଡ଼ିଲା । ଗଭର୍ଣ୍ଣର ଆସିଥିଲେ ହଷ୍ଟେଲ ଦେଖିବାକୁ । ହୁକୁମ୍ ଥିଲା ସମସ୍ତେ ନିଜ ନିଜ ରୁମ୍‌ରେ ରହିବେ; କେହି ବାରଣ୍ଡାକୁ ବାହାରିବେ ନାହିଁ । ଆମ ସିଙ୍ଗଲସିଟେଡ଼୍ ବ୍ଲକ ଆଡ଼କୁ ଗଭର୍ଣ୍ଣର ଯିବେ ନାହିଁ ବୋଲି ଅନୁମାନ କରି ଆମ୍ଭେମାନେ ନିକଟବର୍ତ୍ତୀ ଗୋଟିଏ ବଡ଼ ରୁମ୍‌ରେ ରହି ଗଭର୍ଣ୍ଣରଙ୍କୁ ଦେଖିବାକୁ ଅପେକ୍ଷା କରିଥାଉଁ । ସେ ଆସିଲେ । ଆଗେ ଆଗେ ଅଳ୍ପ ଦୂରରେ ସେ ସମୟର ଦୁର୍ଦ୍ଦାନ୍ତ ପୁଲିସସୁପରିଣ୍ଟେଣ୍ଡେଣ୍ଟ ଶ୍ରୀକୃଷ୍ଣ ମହାପାତ୍ର ବୀରପରି ଚାଲିଥାନ୍ତି । ଆମେ ଥିବା ରୁମ୍‌କୁ ଚାହିଁ ଦେଇ ଆଗେଇ ଯାଉ ଯାଉ ହଠାତ୍ ଫେରିପଡ଼ି ଭିତରକୁ ଚାହିଁ ଚାଲିଗଲେ । ଉପରଓଳି କେତେଜଣ ପୁଲିସ ଅଫିସର ଆସି ଜେରା ପଚରାପଚରି କଲେ । ଆମେ ଟିକିଏ ଡରିଗଲୁଁ ।

ବିଜୁଳିଶିରବରାହ ସେତେବେଳେ ନ ଥିଲା । ବିଦଆ ପିଅନ ଗୋଟିଏ ଗୋଟିଏ କାଚ୍ଚ ଲମ୍ପ୍ ପରିଷ୍କାର କରି ଜଳାଇ ଥୋଇ ଦେଇଯାଏ ଏବଂ ସକାଳୁ ନେଇଯାଏ । ଖିଅରକାଆର କରିବାକୁ ଦୁଇଜଣ ବାରିକ ସକାଳୁ ଆସି ବ୍ୟାପାର ଚାଲନ୍ତି । ବାରଣ୍ଡାରେ ଚୌକି ପକେଇ ବାଳ କାଟନ୍ତି । ତାଙ୍କ ମଧ୍ୟରୁ ରଘୁଆ ଏପର୍ଯ୍ୟନ୍ତ ଅଛି କିନ୍ତୁ ହଷ୍ଟେଲକୁ ଯାଉ ନାହିଁ । ଟାଉନରେ ସମସ୍ତ ସମୟରେ ଦେଖା ହୁଏ । ତା ପୁଅ ଗୃହଚିକିତ୍ସାକରି କଲେଣି; କିନ୍ତୁ ସେ ତା ବ୍ୟବସାୟ ଛାଡ଼ି ନାହିଁ ।

ସୁପରଚିତ ସିଡ଼ି (Stair Case) ଦେଇ ଓହ୍ଲାଇ ଆସିଲାବେଳେ ଦୁଇଟି ଲୋକ ଦେଖାହେଲେ । ତାଙ୍କ ଭିତରୁ ଜଣେ ଆମ ମେସ୍‌ରେ କାମ କରୁଥିଲା । ଆଉଜଣକ ହଷ୍ଟେଲ ମେହେନ୍ତର । ଉଭୟ ବୃଦ୍ଧ ହେଲେ ମଧ୍ୟ କର୍ମଠ ଅଛନ୍ତି । ଦେଖାହେଲା ମାତ୍ରେ ଚିହ୍ନାଚିହ୍ନି ହୋଇ ଆନନ୍ଦିତ ହେଲୁଁ । ଦେଖିଲି ସେମାନେ ଆମ ଖବର ବରାବର ରଖିଛନ୍ତି ।

ପାଣିକଳ ମଧ୍ୟ ସେ ସମୟରେ ନଥିଲା । କୂଅ ପାଣିରେ ଗାଧୁଆପାଧୁଆ, ଛୁଟିଦିନମାନଙ୍କରେ ଆମ ହଷ୍ଟେଲର (ପୂର୍ବପଟ ହଷ୍ଟେଲର ମଧ୍ୟ) ଅନେକ ପିଲା ନିକଟବର୍ତ୍ତୀ ତାଳଦଣ୍ଡା କେନାଲକୁ ଗାଧୋଇ ଯାନ୍ତି । ପୂର୍ଣ୍ଣସଲିଳା ଏ ସ୍ରୋତସ୍ୱିନୀରେ ବୁଡ଼ାବୁଡ଼ି, ପହଁରା, ଖେଳନକଲ ଖୁବ୍ ଉପଭୋଗ୍ୟ ହୁଏ । ଖୁଦୁରୁକୁଣୀ ଓଷାଦିନମାନଙ୍କରେ ବିସର୍ଜିତ ପ୍ରଚୁର ଓ ବହୁ ବର୍ଣ୍ଣର ହରଗୌରୀ ଇତ୍ୟାଦି ଫୁଲ ଧାଡ଼ି ଧାଡ଼ି ହୋଇ ସ୍ରୋତରେ ଭାସିଯାଉଥିବା ମନୋହାରୀ ଦୃଶ୍ୟ ଆଜିଯାଏ ପାଶୋରି ଯାଇନାହିଁ ।

ବେଷ୍ଟେଇ ବ୍ଲକ୍ ଆଡ଼କୁ ଆସିଲି । କମନ୍ ମେସ୍ ଦେଖି ଆମ ସମୟର ପ୍ରାଇଭେଟ୍ ମେସ୍ କଥା ମନେ ପଡ଼ିଲା । ୧୦।୧୫ ଜଣ ପିଲା ମିଶି ଗୋଟିଏ ଗୋଟିଏ ମେସ୍ କରୁଥିଲେ । ସାଧାରଣତଃ ବାସସ୍ଥାନ ଭେଦରେ ମେସ୍‌ର ନାମକରଣ ହେଉଥିଲା ଯଥା, ବାଙ୍କି ମେସ୍, ପୁରୀ ମେସ୍, ସମ୍ବଲପୁର ମେସ୍ ଇତ୍ୟାଦି । ସେପରି କୌଣସି ବିଶେଷତ୍ୱ ନଥିଲେ, ନାମକରଣ ଅନ୍ୟ ରକମର, ଯେପରିକି ଆମ ମେସ୍‌ର ନାଁ ରଖିଥିଲୁ ଡ଼େମୋକ୍ରାଟିକ୍ ମେସ୍ । କିନ୍ତୁ ଗୋଟିଏ ମେସ୍‌ର ନାମ ଥିଲା Rich Mess । ମୋଟେ ଦୁଇଜଣ ପିଲା, ପୃଥକ୍ ରୋଷେଇ ରଖି ଏ ମେସ୍ କରିଥାନ୍ତି । ପ୍ରାୟ ସମସ୍ତେ ଏ କଥାଟାକୁ ନା ପସନ୍ଦ କରୁଥାନ୍ତି ।

କଲେଜଟି ସେତେବେଳେ ସମ୍ପୂର୍ଣ୍ଣ ଭାବରେ ପୁଅପିଲାଙ୍କର ଥିଲା । ଝିଅ ଗୋଟିଏ ବୋଲି ନଥିଲେ । ନୂଆ ଖୋଲିଥିବା ଝିଅ କଲେଜରୁ ସପ୍ତାହକୁ ଥରେ ଦୁ'ଥର କେତେକ ପିଲା ଏଠାକୁ ପଢ଼ିବାକୁ ଆସନ୍ତି । ବୋଧହୁଏ ସେଠାରେ ବଟାନି ଇତ୍ୟାଦି କେତେକ ବିଷୟରେ ସୁବିଧା ହୋଇପାରି ନଥିବାରୁ ଏଠାକୁ ଆସିବାର ବନ୍ଦୋବସ୍ତ ହୋଇଥାଏ ।

ପ୍ୟାଣ୍ଟପିନ୍ଧିବା ସେତେବେଳେ ମଧ୍ୟ ପିଲାଙ୍କର ରୁଲ୍ ନଥିଲା । ସମସ୍ତେ ଧୋତି ପଞ୍ଜାବୀଧାରୀ । ଲ' କ୍ଲାସରେ ଜଣେ ପ୍ୟାଣ୍ଟ୍ ପିନ୍ଧା ସାଙ୍ଗ ପାଇଥିଲି ।

ପ୍ରିନ୍‌ସିପାଲ ଲାମ୍ବର୍ଟସାହେବ ଫାଷ୍ଟ ଇଅରରେ ଆମ ଇଂଲଣ୍ଡ ଟିଉଟୋରିଆଲରେ ୨।୪ ଥର ପ୍ରେସି (Precis) ପଢ଼ାଇଥିଲେ ଏବଂ ସିଲେବଲ ସମ୍ବନ୍ଧରେ ମଧ୍ୟ କେତେକ କଥା କହୁଥିଲେ, ଭଲ ବୁଝି ହେଉ ନାହିଁ । ଅଧ୍ୟାପକମାନଙ୍କ ମଧ୍ୟରେ ୪।୫ ଜଣ ବିଲାତ ଫେରନ୍ତା ଏବଂ ଜଣେ ବିଲାତି ଥିଲେ । ଏମାନେ ଆଇ. ଇ. ଏସ୍. । ସ୍ୱନାମଧନ୍ୟ ଇତିହାସ ଅଧ୍ୟାପକ ଯଦୁନାଥ ସରକାର ଥରେ ଇକନମିକ୍ସ ଅଧ୍ୟାପକଙ୍କ ଅନୁପସ୍ଥିତି ଯୋଗୁଁ ଆମ କ୍ଲାସକୁ ଆସିଥିଲେ । ଯେଉଁ ପର୍ଯ୍ୟନ୍ତ ପଢ଼ା ହୋଇଥିଲା, ସେହିଠାରୁ ପଢ଼ାଇଲେ । ଆମକୁ ଜଣା ଯାଉଥାଏ ଯେପରିକି ସେ ଇକନମିକ୍ସରେ ମଧ୍ୟ ଧୁରନ୍ଧର ।

ଅଧ୍ୟାପକ ନାରାୟଣ ମିଶ୍ର ଖେଳର ତତ୍ତ୍ୱ ନେଉଥିଲେ । ସାଢ଼େ ଚାରିଟାବେଳକୁ ହକି ଫିଲ୍ଡରେ ସେ ପ୍ରାୟ ସବୁଦିନେ ଉପସ୍ଥିତ ହୋଇ ପିଲାମାନଙ୍କୁ ଖେଳରେ ଉତ୍ସାହିତ କରିବା ସଙ୍ଗେ ସଙ୍ଗେ ନିଜେ ମଧ୍ୟ ଖେଳନ୍ତି । ତାଙ୍କୁ ଚାଳିଶି ପାଖ ହେଲେ ବି ସେ ଘଣ୍ଟାଏ କାଳ ପୁରା ଦମ୍‌ରେ ଖେଳିପାରୁଥିଲେ ।

କ୍ଲାସରେ ପ୍ରକ୍ସି ପକାଇବା ସେତେବେଳେ ମଧ୍ୟ ଥିଲା । ଥରେ ଅଧ୍ୟାପକ ରତ୍ନାକର ପତିଙ୍କ ଲଜିକ୍ କ୍ଲାସରେ ଜଣେ ପ୍ରକ୍ସି ପକାଇଲାବେଳେ ସେ ଜାଣି ପାରିଲେ । କିଏ ପକାଇଲା ବୋଲି ପଚାରିବାରେ କେହି ମାନିଲେ ନାହିଁ । ତା ପରେ ସେ ୫ ମିନିଟ ଖଣ୍ଡେ ସତ୍ୟବାଦିତା ଓ ନିର୍ଭୀକତା ସମ୍ବନ୍ଧରେ ବକ୍ତୃତା ଦେଲେ । ଏଥିରେ ଦୋଷୀ ପିଲାଟି ଛଏଁ ଛଏଁ ଉଠି ଦୋଷ ସ୍ୱୀକାର କଲା । ରତ୍ନାକର ବାବୁ ତାଙ୍କୁ ସତ୍ୟବାଦିତା ପାଇଁ ପ୍ରଶଂସା କରିବା ସଙ୍ଗେ ସଙ୍ଗେ ଭବିଷ୍ୟତ ପାଇଁ ସାବଧାନ କରିଦେଲେ । ସେହିଦିନଠାରୁ ସେ ପିଲାଟିର ସ୍ୱଭାବର ସୁନ୍ଦର ପରିବର୍ତ୍ତନ ଆସିଥିଲା ।

ଇଂରାଜୀ ଅଧ୍ୟାପକ ଗୋପାଳ ଗାଙ୍ଗୁଲି ସେକ୍ସପିଅର ପଢ଼ାଇଲାବେଳେ ଭାବପ୍ରବଣ ହୋଇ ଅଭିନୟ କଲାପରି ପଢ଼ାନ୍ତି—ସତେ ଯେପରି ସେ ପାର୍ଟ ପ୍ଲେ କରୁଛନ୍ତି । ତାଙ୍କ ପଢ଼ାଇବା ପିଲାମାନଙ୍କର ବେଶ୍ ଚିତ୍ତାକର୍ଷକ ହୁଏ । ଇତିହାସ ଅଧ୍ୟାପକ ନିର୍ମଳ ବାନାର୍ଜି ପଢ଼ାଇବାବେଳେ ଏପାଖ ସେପାଖ ବୁଲି ଅଙ୍ଗଭଙ୍ଗୀ କରି ବକ୍ତୃତା ଦିଅନ୍ତି । ସଂସ୍କୃତ ଅଧ୍ୟାପକ କାଶୀନାଥ ଦାଶ ଜଣେ ବିଶିଷ୍ଟ ପଣ୍ଡିତ । ସେ କେବଳ ଥରେ ପଢ଼ିଦେଲେ ଶ୍ଲୋକଟିଏ ପ୍ରାୟ ବୁଝି ହୋଇଯାଏ । ତାଙ୍କର ଗୋଟାଏ ବଡ଼ ଗୁଣ ସେ ପ୍ରାୟ ସବୁ ପିଲାଙ୍କୁ ସେ ଭଲଭାବରେ ଜାଣନ୍ତି—ତାଙ୍କ ନାଁ, ଗାଁ, ବନ୍ଧୁବାନ୍ଧବ ପର୍ଯ୍ୟନ୍ତ । କେତେକ ଛାତ୍ର ଅଧ୍ୟାପକମାନଙ୍କ ପଢ଼ାଇବା ପଦ୍ଧତିକୁ ଚମତ୍କାର ଭାବରେ ଅନୁକରଣ କରିପାରୁଥିଲେ । ଶ୍ରୀଯୁକ୍ତ ବାମଦେବ ମିଶ୍ର ସେମାନଙ୍କ ମଧ୍ୟରେ ସବୁଠାରୁ ପାରଙ୍ଗମ, ଗୋପାଳବାବୁ, କାଶୀବାବୁ, କୃତ୍ତିବାସବାବୁ ଇତ୍ୟାଦିଙ୍କ ଅନୁକରଣରେ ସେ ସିଦ୍ଧହସ୍ତ । ସେ ଅନ୍ତରାଳରେ କହିଲେ, ଅବିକଳ ସମ୍ପୃକ୍ତ ଅଧ୍ୟାପକ କହୁଥିଲା ପରି ମନେ ହୁଏ । ୫୦ ବର୍ଷ ପରେ ମଧ୍ୟ ବାମଦେବ ବାବୁଙ୍କର ସେ କୃତିତ୍ୱ ଅକ୍ଷୁଣ୍ଣ ରହିଛି ଏବଂ ଅନୁରୋଧକଲେ ସେ ଆପ୍ୟାୟିତ କରିବାକୁ କୁଣ୍ଠାବୋଧ କରନ୍ତି ନାହିଁ ।

ଥରେ ଆମ ଇକନମିକ୍ସ ପିଲାଙ୍କୁ ଏକ୍ସକର୍ସନରେ ଯିବାକୁ ସୁଯୋଗ ମିଳିଲା । ସେଥର ବୋଧହୁଏ ନୂଆହୋଇ ଏକ୍ସକର୍ସନ ସୁବିଧା ମିଳିଥିଲା ଏବଂ ତାହା କେବଳ ଇକନମିକ୍ସ ପାଇଁ । ନୂଆ ଅଧ୍ୟାପକ ସରୋଜବାବୁଙ୍କ ସଙ୍ଗରେ ଆମେ ଗଲୁଁ—ମୋଟେ ୧୦ ଜଣ । ଓଡ଼ିଶା ବାହାରକୁ ଏଇ ଆମର ପ୍ରଥମ ଯାତ୍ରା । ଖଡ଼୍ଗପୁର ଜଙ୍କସନ୍ ମଧ୍ୟ ଆମକୁ ଗୋଟିଏ ବଡ଼ ଦର୍ଶନୀୟ ସ୍ଥାନ ପରି ମନେ ହେଲା । ଜାମସେଦ୍‌ପୁର ଇସ୍ପାତ କାରଖାନା ଦେଖି ଚମତ୍କୃତ ହେଲୁଁ । ରାଖା-ତମ୍ବା ଖଣି ମଧ୍ୟ ଦେଖିଲୁଁ, ଭିତରକୁ ଯିବା ଦୁଃସାଧ୍ୟ । ପ୍ରତ୍ୟେକେ ଗୋଟିଏ ଗୋଟିଏ ଜ୍ୱଳନ୍ତା ମହମବତୀ ଧରି ଲୁହାର ତିଆରି ସିଡ଼ିରେ ସାବଧାନତା ସହ ତଳକୁ ଯିବାକୁ ପଡ଼ିଲା । ତଳେ ସୁଡ଼ଙ୍ଗ ମଧ୍ୟରେ କାମ ହେଉଥିବା ଦେଖି ଆଶ୍ଚର୍ଯ୍ୟାନ୍ୱିତ ହେଲୁଁ । ରାଖାରେ କମ୍ପାନି ତରଫରୁ ଆମ୍ଭମାନଙ୍କୁ ଗୋଟିଏ ବଡ଼ ଭୋଜି ଦିଆଯାଇଥିଲା । ପରେ କର୍ମ ଜୀବନରେ ଖଡ଼ଗପୁର ପ୍ରାୟ ୧୦୦ଥର ଯାଇଛି ଏବଂ ଟାଟା ପ୍ରାୟ ୧୨ଥର କିନ୍ତୁ ସ୍ଥାନଦ୍ୱୟର ସେପରି ବଡ଼ିମା ଆଉ କେବେ ଉପଲବ୍ଧି କରି ନାହିଁ ।

ଏବେ କଟକ ନଗରୀରେ ବିଶେଷତଃ ସେହି କଲେଜ ନିକଟରେ ମୋର ବାସସ୍ଥାନ ହୋଇଥିବାରୁ ଅନେକ ସମୟରେ କଲେଜ ପାଖ ଦେଇ ଯିବା ଆସିବା କରିବାକୁ ପଡ଼େ । ପ୍ରତିଥର କଲେଜକୁ ଚାହିଁ ଏବଂ ଦେଖି ଆନନ୍ଦିତ ହୁଏ । ସୁବିଧା ଥିଲେ ହଷ୍ଟେଲର ସେଇ ସିଂଗଲ୍ ସିଟେଡ୍ ରୁମ୍‌କୁ ନ ଚାହିଁ ରହି ପାରେ ନାହିଁ କଲେଜ ଓ ହଷ୍ଟେଲ ପ୍ରତି ମମତାରେ କୌଣସି ହ୍ରାସ ହୋଇନାହିଁ । ବରଂ ବୃଦ୍ଧି ଅନୁଭୂତ ହୋଇଅଛି । ଯେହେତୁ ଏଠି ନୂଆ କଲେଜରେ ଆମର ତିନିପୁରୁଷ ହୋଇଚାଲି । ମୁଁ ତ ପଢ଼ିଥିଲି । ତାପରେ ମୋ ପୁଅ ପଢ଼ିଲା ଏବଂ ସେଇ ପଶ୍ଚିମ ଛାତ୍ରାବାସରେ ହିଁ ରହିଲା । ଏ ବର୍ଷ ନାତୁଣୀ ନାମ ଲେଖାଇଛି । ଭଗବାନ୍ କରନ୍ତୁ ରେଭେନ୍ସା କଲେଜ ଅମର ହେଉ । ଏହାକୁ ଗୋଟିଏ ବିଶ୍ୱବିଦ୍ୟାଳୟରେ ପରିଣତ କରିବାର ପ୍ରସ୍ତାବ ଯଥାଶୀଘ୍ର କାର୍ଯ୍ୟକାରୀ ହେଉ ଏବଂ ଏଥିରୁ ଶିକ୍ଷାଲାଭ କରି ଆମ ପିଲାମାନେ ଦେଶ ଓ ଦଶର ମଙ୍ଗଳ କରନ୍ତୁ ଏବଂ କେବଳ ଭାରତରେ ନୁହେଁ, ବିଦେଶରେ ମଧ୍ୟ ଯଶଲାଭ କରନ୍ତୁ । ଏହାର ସୁନାମ ଅବ୍ୟାହତ ରହୁ ।

'ଶତାବ୍ଦୀ ପୁରୁଷ'

ଶ୍ରୀ ସଚ୍ଚିଦାନନ୍ଦ କର, ଏମ୍. ଏ.

— କେଉଁଠି ଅଧ୍ୟୟନ କରୁଛ ?
—ରେଭେନ୍ସା
— କେଉଁଠି ଅଧ୍ୟାପନା କରୁଛ ?
— ରେଭେନ୍ସା ।

'କଲେଜ' କହିବା ଦରକାର ନାହିଁ । କେବଳ 'ରେଭେନ୍ସା' ଉଚ୍ଚାରଣରେ ହିଁ ସବୁକିଛି ସ୍ପଷ୍ଟ ହୋଇଯାଏ । ମାନସପଟରେ ସ୍ୱତଃ ଅଙ୍କି ହୋଇଯାଏ 'ରେଭେନ୍ସା କଲେଜ' ନାମଟି । ସେଇ ମହାବିଦ୍ୟାଳୟରେ ଯିଏ ଅଧ୍ୟୟନବ୍ୟସ୍ତ ଓ ଯିଏ ଅଧ୍ୟାପନାରତ, ଏ ଉଭୟଙ୍କ ମନରେ ଗର୍ବ ଆସେ, ଛାତି ଫୁଲିଉଠେ, ପ୍ରାଣ ପୁଲକିତ ହୁଏ, ହୃଦୟତନ୍ତ୍ରୀରେ ସ୍ପନ୍ଦନ ଜାଗେ । କାହିଁକି କେଜାଣି ? କିନ୍ତୁ ଏମିତି ହୁଏ ।

ଏ ରାଜ୍ୟରେ ତ ଆହୁରି କେତେ ମହାବିଦ୍ୟାଳୟର ମହାଶଙ୍ଖ ବାଜୁଛି । କିନ୍ତୁ ଶହେବର୍ଷତଳେ ଯେଉଁ ଯେଉଁ ମହାଶଙ୍ଖ ବାଜିଥିଲା, ତା'ର ଧ୍ୱନି ଏବେ ବି ପ୍ରତିଧ୍ୱନିତ । ଅତୀତର ସେ ଖ୍ୟାତି ଓ ପ୍ରତିଷ୍ଠା, ଏବେ ବି ଅକ୍ଷୁଣ୍ଣ ଓ ଅକ୍ଷୁଣ୍ଣ ।

ଯେଉଁ ବଂଶ ପରଂପରାପୁଷ୍ଟ, ପ୍ରତିଷ୍ଠାପ୍ରଚୁର, କୌଳିନ୍ୟ ବାହକ, ସେଇ ବଂଶର ବୋଲି ପରିଚୟ ଦେବାରେ ସ୍ୱତଃ ଗର୍ବ ହୁଏ । ସେଇ ବଂଶ ପ୍ରତି ଅନ୍ୟମାନଙ୍କର ଥାଏ ଅଶେଷ ସମ୍ମାନ ଓ ସମ୍ଭ୍ରମ । କାହାରି କାହାରି ଦୃଷ୍ଟିରେ ଏ ମନୋଭାବ ହୁଏତ ସାମନ୍ତବାଦୀ ପ୍ରଲେପ ବା ସରଳ ହୋଇପାରେ; କିନ୍ତୁ ପ୍ରାଣରେ ଏ ପୁଲକ-ସ୍ପନ୍ଦନ ସତ୍ୟ ।

ଅନୁସ୍ଥାନର ଅଭାବ ନାହିଁ । କିନ୍ତୁ ଗୋଖଲେ ଇନ୍‌ଷ୍ଟି-ଚ୍ୟୁଟ୍‌ର ଶିଷ୍ୟ ଭାବରେ କିମ୍ବା ସତ୍ୟବାଦୀ ବନବିଦ୍ୟାଳୟର ବିଦ୍ୟାର୍ଥୀ ରୂପେ ଅଥବା ହାର୍‌ଭାର୍ଡ଼ ଅଥବା ଲୁମ୍ବମ୍ବା ବିଶ୍ୱ-ବିଦ୍ୟାଳୟର ଶିକ୍ଷାର୍ଥୀରୂପେ ନିଜକୁ ପରିଚିତ କଲାବେଳେ ମନରେ ଗର୍ବ ଆସେ କାହିଁକି ?

ଏ ପ୍ରକାର ମନୋଭାବ ପୋଷଣ କରିବାର କାରଣ କିଛି ନାହିଁ ବୋଲି ଯେତେ ଯିଏ ଯୁକ୍ତି ଉପସ୍ଥାପିତ କରି ହୃଦ୍‌ବୋଧ କରିବାକୁ ଚେଷ୍ଟା କଲେ ମଧ୍ୟ ଓ ଆପଣା ମନକୁ ଯେତେ ପ୍ରବୋଧନା ଦେଲେ ବି ମନ ମାନେ ନାହିଁ, ହୃଦ୍‌ବୋଧ ହୁଏ ନାହିଁ । କାରଣ ଯାହା ହେଉନା କାହିଁକି, ଏହା କିନ୍ତୁ ସତ୍ୟ ।

ରେଭେନ୍ସା କଲେଜ ଓଡ଼ିଶାର ସର୍ବପ୍ରଥମ ମହାବିଦ୍ୟାଳୟ, ପ୍ରାଚୀନତମ ମଧ୍ୟ । ସୁବିସ୍ତୃତ ପରିସର, ମନୋଜ୍ଞ-ପରିବେଶ, ଦୃଷ୍ଟି ଆକର୍ଷଣକାରୀ ଅଟ୍ଟାଳିକା । ଏଇଥିପାଇଁ କ'ଣ ଏଇ କଲେଜ ଛାତ୍ର ଓ ଅଧ୍ୟାପକଙ୍କ ମନକୁ ଆକୃଷ୍ଟ କରେ ? ନାଁ, ଏହି ଜ୍ଞାନପୀଠର କଳା ଓ ବିଜ୍ଞାନ ବିଭାଗ, ବିରାଟ ଗ୍ରନ୍ଥାଗାର (କନିକା ଲାଇବ୍ରେରୀ) ପ୍ରଶସ୍ତ କ୍ରୀଡ଼ାପ୍ରାଙ୍ଗଣ, ବହୁକୋଠରୀ ବିଶିଷ୍ଟ ଛାତ୍ରାବାସ ? ଅଥବା କଲେଜ ଛକର ମଦନ ଦୋକାନର ରସଗୋଲା ଓ ଗୋପୀ ଦୋକାନର ସୁବାସିତ ପାନ ? (ଅବଶ୍ୟ ଏବେ ସେଭଳି ପାନ ଓ ସେମିତି ରସଗୋଲା ମିଳୁଚି କି ନାଁ ମୁଁ ଜାଣେନି । ଯେହେତୁ ଗତ ୨୦ ବର୍ଷଭିତରେ ଚାଖିବାର ସୁଯୋଗ ପାଇନି—ସେତେବେଳେ ଅଧ୍ୟାପକ ଡ: ସଦାଶିବ ମିଶ୍ର, ଅଧୁନା ଉତ୍କଳ ବିଶ୍ୱବିଦ୍ୟାଳୟର କୁଳପତି, ଇକନମିକ୍ସର ମାର୍‌ଜିନାଲ୍ ୟୁଟିଲିଟି ପଢ଼ାଇବାବେଳେ କ୍ଲାସ୍‌ରେ ଏଇ ମଦନା ରସଗୋଲା କଥା ଦୃଷ୍ଟାନ୍ତ ଛଳରେ ବେଳେବେଳେ କହନ୍ତି) । ରେଭେନ୍ସା କଲେଜ ପାଇଁ ମନରେ ଗର୍ବ ଆସିବାର ଏଇ ସବୁ କ'ଣ କାରଣ ? କିନ୍ତୁ କାରଣ ଯାହାହେଉ ପଛକେ, ମନରେ ଗର୍ବ ଆସେ ଓ ଏହା ସତ ।

ଏଇ ଜ୍ଞାନପୀଠରେ ଅଭିଜ୍ଞ ଓ ବିଜ୍ଞ ଅଧ୍ୟାପକମାନଙ୍କର ଜ୍ଞାନର ଗଭୀରତା, ପ୍ରଚୁର ପାଣ୍ଡିତ୍ୟ, ଆଚରଣର ଶୃଙ୍ଖଳା, ଚରିତ୍ରର ଉତ୍କର୍ଷତା, ଛାତ୍ର-ସ୍ନେହରେ ଅନ୍ତରଙ୍ଗତା, ଜ୍ଞାନ ବିତରଣରେ ବଦାନ୍ୟତା ଓ ଏଇ ଜ୍ଞାନପୀଠର ମହନୀୟତା ଅସଂଖ୍ୟ ଛାତ୍ରପ୍ରାଣକୁ ଆକୃଷ୍ଟ କରିଛି; ଅଗଣିତ ଯୁବପ୍ରାଣକୁ ଉଦ୍‌ବୁଦ୍ଧ କରିଛି, ଉନ୍ମାଦିତ କରିଛି । ଉନ୍ମେଷମୁଖୀ କଳିକାକୁ, ବିକଶିତ କରିଛି କେତେ ଗୁପ୍ତ ସୌରଭ ଓ ସୁପ୍ତ ପ୍ରତିଭାକୁ ।

ଏଇ ଜ୍ଞାନ ମନ୍ଦିରରୁ ଜ୍ଞାନ-ସଞ୍ଚୟ କରି, ଏଇ ବିଦ୍ୟା-ସାଗରର ବେଳାଭୂମିରୁ ଉପଲଖଣ୍ଡ ସଂଗ୍ରହକରି କେତେ ଅଜ୍ଞାନୀ ଜ୍ଞାନୀ ଓ ସୁଜ୍ଞାନୀ ହେବାର ସୌଭାଗ୍ୟ ଲାଭ କରିଛନ୍ତି । କେତେ ଅଜ୍ଞ ବିଜ୍ଞ ହେବାର ଗୌରବ ଅର୍ଜନ କରିଛନ୍ତି । ଶିକ୍ଷା, ସାହିତ୍ୟ, ଦର୍ଶନ, କଳା, ସଂସ୍କୃତ, ବିଜ୍ଞାନ, ଭୂଗୋଳ, ସମାଜ ରାଜନୀତି, ଅର୍ଥନୀତି ଇତ୍ୟାଦି ବିଭିନ୍ନ କ୍ଷେତ୍ରରେ ପ୍ରତିଷ୍ଠିତ ଓ ଯଶସ୍ୱୀ ହୋଇଛନ୍ତି ଏକ ନୁହେଁ, ଅନେକ ।

ପୃଥିବୀର ବହୁ ସମ୍ମାନିତ ଓ ଶ୍ରେଷ୍ଠ ମନୀଷୀ, ପଣ୍ଡିତ, ଦାର୍ଶନିକ, କବି, ସାହିତ୍ୟିକ, ଜ୍ଞାନୀ, କଳାକାର, ଶିକ୍ଷାବିତ୍, ବୈଜ୍ଞାନିକ, ଚିନ୍ତକ, ରାଷ୍ଟ୍ରନୀତିଜ୍ଞ, କୂଟନୀତିଜ୍ଞ, ମାନବ-ଧର୍ମ ପ୍ରଚାରକ, ସମାଜସେବକ, ଦେଶରକ୍ଷକ ଓ ଶାସକ ଏ ପୀଠକୁ ଆସି ଅନ୍ୟମାନଙ୍କୁ ପ୍ରୋତ୍ସାହିତ କରିଛନ୍ତି ସେମାନଙ୍କ ବାଣୀରେ ଓ ବକ୍ତୃତାରେ ଏବଂ ନିଜେ ପୁଲକିତ ହୋଇଛନ୍ତି ଏ ଜ୍ଞାନ-ମନ୍ଦିରର ଗରିମାରେ ।

ଏକଶତ ସମ୍ବତ୍ସରର ଏଇ ପ୍ରାଚୀନ ଜ୍ଞାନବୃକ୍ଷ ଅଗଣିତ ଜ୍ଞାନ ମଞ୍ଜି ବିତରଣ କରି ସ୍ୱ-ମହିମାରେ ମହିମାନ୍ୱିତ, ସ୍ୱଗରିମାରେ ଗୌରବାନ୍ୱିତ । 'ଶତାୟୁ' ହେଲେ ବି, ଏହା ସ୍ଥବିର ନୁହେଁ; ଶ୍ରାନ୍ତ ନୁହେଁ; ଏବେ ବି ଏହା ତାରୁଣ୍ୟର ନିର୍ଝର, ଗତିଶୀଳତାର ଉତ୍କର୍ଷ ସ୍ଥଳ ।

ଶତ ସହସ୍ର ତରୁଣ ତରୁଣୀଙ୍କୁ ଏହାବେଳକେ ଆଶ୍ଲେଷ ଓ ଆଶ୍ୱାସ ଦେଇ ମହାସ୍ଥାନ୍ ଓ ଗର୍ବସ୍ଥାନ୍ ହୋଇ ଉଠିଛି ଏଇ ମହାବିଦ୍ୟାଳୟ, ଆଉ ମହାସ୍ଥାନ୍ ହୋଇ ଉଠିଛନ୍ତି ଏହାର ପ୍ରତ୍ୟେକ ଧୂଳିକଣା ଓ ଘାସ ।

ପ୍ରଣାମ ଯେନ ମୋର ହେ ପ୍ରିୟତମ ଜ୍ଞାନମନ୍ଦିର ଓ ଏ ଯୁଗର "ଶତାୟୁପୁରୁଷ" ।

ଶ୍ରୀ ଗୁରୁଚରଣେ ପ୍ରଣାମ

ଡକ୍ଟର ବିଦ୍ୟାଧର ପାଢ଼ୀ
ମୁଖ୍ୟ ଅଧ୍ୟାପକ ଉଦ୍ଭିଦ ବିଜ୍ଞାନ ବିଭାଗ
ଉତ୍କଳ ବିଶ୍ୱବିଦ୍ୟାଳୟ

ଚଳିତ ଶତାବ୍ଦୀର ଚତୁର୍ଥ ଦଶକର ପ୍ରଥମାର୍ଦ୍ଧରେ ମୁଁ ରେଭେନ୍ସା କଲେଜର ଛାତ୍ର ଥିଲି । ସେହି କାଳ ଓଡ଼ିଶା ଶିକ୍ଷା କ୍ଷେତ୍ରରେ ଏକ ସନ୍ଧିକାଳ ଥିଲା । ତାରି ଭିତରେ ଉତ୍କଳ ବିଶ୍ୱବିଦ୍ୟାଳୟ ପ୍ରତିଷ୍ଠିତ ହେଲା ଏବଂ ବିଭିନ୍ନ ଜିଲାର ସଦର ମହକୁମାରେ କଲେଜ-ମାନ ଗଢ଼ି ଉଠିଥିଲା । ତା' ଆଗରୁ ରେଭେନ୍ସା କଲେଜ ଓଡ଼ିଶାର ଏକମାତ୍ର ସରକାରୀ କଲେଜ ଥିଲା । ଓଡ଼ିଶାର ଯେତେ ପ୍ରବୀଣ ଅଧ୍ୟାପକ ସେମାନେ ସମସ୍ତେ ଏହି କଲେଜରେ ଥିଲେ ଏବଂ କ୍ରମେ ସେମାନଙ୍କ ଭିତରୁ ଅନେକ ଅନ୍ୟାନ୍ୟ ନୂତନ କଲେଜ ଦାୟିତ୍ୱରେ ବଦଳି ହୋଇଗଲେ । ରେଭେନ୍ସା କଲେଜରେ ଏକତ୍ରିତ ଜ୍ୟୋତିରାଶି ବିକ୍ଷିପ୍ତ ହେବା ଆଗରୁ ମୋତେ ତାର ଉଦାର ମହିମାପୂର୍ଣ୍ଣ ସ୍ପର୍ଶ ମିଳିଯାଇଥିଲା । ସୌଭାଗ୍ୟର କଥା ।

୧୯୪୧ ମସିହାକୁ ତେଣୁ ଏକ ଭାଜକରେଖା ଭାବରେ ଗ୍ରହଣ କରାଯାଇଛି । ତା' ଆଗରୁ ଯେତେ ରେଭେନ୍ସା କଲେଜର ଅଧ୍ୟାପକ ଥିଲେ ସେମାନେ ସର୍ବେ କାର୍ଯ୍ୟରୁ ଅବ୍ୟାହତି ନେଇ ଗଲେଣି । ତା ପରେ ଯେଉଁମାନେ ଯୋଗ ଦେଲେ ସେମାନେ ଏବେ ବି ବିଭିନ୍ନ ପଦବୀରେ ଅଧିଷ୍ଠିତ ଅଛନ୍ତି । ଏବେ ବି ସେମାନଙ୍କର ପ୍ରତିଭା ସମ୍ପୂର୍ଣ୍ଣ ବିକଶିତ ହୋଇ ସାରି ନାହିଁ । ସେହିମାନଙ୍କ ଉପରେ ଏବେ ଓଡ଼ିଶାର ଶିକ୍ଷା ଦାୟିତ୍ୱ । ସେମାନେ ସେହି ଦାୟିତ୍ୱ କିପରି ବହନ କରୁଛନ୍ତି ତାହା କଳନା କରିବାକୁ ଆଉ ଦଶବର୍ଷ ଆବଶ୍ୟକ । ସେମାନେ ଗୁରୁ ହେଲେହେଁ ବୟସରେ ମୋର ବଡ଼ ଭାଇପରି । ତେଣୁ ସେମାନଙ୍କୁ ଛାଡ଼ି ଯେଉଁମାନେ ବୟସରେ ମୋର ବାପା କକାଙ୍କ ସମସରି ଥିଲେ, କେବଳ ସେହି ଗୁରୁମାନଙ୍କୁ ଏହି ଅବସରରେ ସ୍ମରଣ କରୁଛି ।

ଓଡ଼ିଆ ସାହିତ୍ୟରେ ଆର୍ତ୍ତବାବୁଙ୍କର ଅଗାଧ ପାଣ୍ଡିତ୍ୟ, ଅଶେଷ ସାଧନା, ସୁଦକ୍ଷ ଅଧ୍ୟାପନା ଥିଲା । ପ୍ରାଚୀ ସମିତି ପ୍ରତିଷ୍ଠା କରି ଲୁପ୍ତପ୍ରାୟ ଅନେକ ପ୍ରାଚୀନ ଓଡ଼ିଆ ସାହିତ୍ୟରତ୍ନ ସେ ଉଦ୍ଧାର କରିଥିଲେ । ତେଣୁ ସେ ଓଡ଼ିଆ ସାହିତ୍ୟ-ବଟବୃକ୍ଷର ଯେପରି ସୌନ୍ଦର୍ଯ୍ୟ ପରିବେଷଣ କରି ପାରୁଥିଲେ, ତାହାର ପଟାନ୍ତର ନାହିଁ । ପାଠ୍ୟ ପୁସ୍ତକଗତ ବିଦ୍ୟା ତାଙ୍କର କଣ୍ଠସ୍ଥ ଥିଲା । ତେଣୁ ଆଖିବୁଜି ପଢ଼ାଇ ପାରୁ ଥିଲେ । ସବୁ ଅଧ୍ୟାପକଙ୍କ ଭିତରେ କେବଳ ସେହି ଆମଙ୍କୁ ତୁ ତାକରି କରି ନିଜର ଆପଣାର ନାତି ନାତୁଣୀ ଭାବରେ ବ୍ୟବହାର କରୁଥିଲେ । ତାଙ୍କ "ତୁ" ଶୁଣିବା ପାଇଁ ଆମେ ଅତି ଆଗ୍ରହରେ ଅପେକ୍ଷା କରି ରହୁଥିଲୁଁ । ତାଙ୍କ ଆଖି ବନ୍ଦ ଅବସ୍ଥାର ସୁବିଧା ନେବା ପାଇଁ କେତେକ "ବାଳୁଙ୍ଗା ଟୋକା" ବେଳେ ବେଳେ ଚେଷ୍ଟା ଯେ ନ କରନ୍ତି ତା ନୁହେଁ । ହାୟରେ ଦୁର୍ଭାଗା ! ଆର୍ତ୍ତବାବୁଙ୍କ ଦିବ୍ୟଚକ୍ଷୁ ଯେ ସବୁ ଦେଖୁଛି । ଆର୍ତ୍ତବାବୁ ଅଗ୍ନିଶର୍ମା ପରି ରାଗ କରି ଭର୍ତ୍ସନା କରନ୍ତି । ତା ପରେ ପୁଣି କିଛି ନ ହେଲା ପରି ସେ ଅନର୍ଗଳ ସାହିତ୍ୟ ଚର୍ଚ୍ଚା କରି ଯାଉଥିଲେ । ତାଙ୍କ ପଢ଼ା ବି ଆଖି ବୁଜି ଶୁଣିବା କାମ । ଆଷାଢ଼ର ବରଷା ପରି ତାହା ମନେ ହୁଏ । ସତେ ଅବା ଝରଝର ବରଷା ବରଗଛ ପତ୍ରରେ ପଡ଼ି ନାଚୁଛି ଏବଂ ଝିମ୍ଝିମ୍ କରୁଛି ।

ପଣ୍ଡିତ କରୁଣାକର କର ଥିଲେ ଆର୍ତ୍ତ ବାବୁଙ୍କ ପରିପୂରକ । ଆଖି ମଟ୍ଟେଇ, ହାତ ବଟ୍ଟେଇ, ସୁବାସ ତାମ୍ବୁଳ ବୋଳ-ଛିଟିକା ମାରି ସେ ପଢ଼ାଉଥିଲେ । ପାଠପଢ଼ା ତାଙ୍କର ପିଲାଙ୍କ ପାଇଲା ଆମ୍ବ ଖିଆ ପରି ଚିତ୍ତାକର୍ଷକ ଥିଲା । ସଂସ୍କୃତରେ ତାଙ୍କର ଗଭୀର ଜ୍ଞାନ ଥିବାରୁ ବାରମ୍ବାର ସେ ସଂସ୍କୃତରୁ ବହୁ ସୁନ୍ଦର ଶ୍ଳୋକ ଉଦ୍ଧାର କରୁଥିଲେ । ସେ ବଡ଼ ସ୍ନେହୀ ଲୋକ ଥିଲେ ।

ପିଲାମାନଙ୍କୁ "କାପା" "ବାପା" ବୋଲି ସମ୍ବୋଧନ କରୁଥିଲେ । ତାଙ୍କ ପଢ଼େଇବା ଶିକ୍ଷଣୀୟ ଥିଲା, ଲୋଭଣୀୟ ବି ଥିଲା । ତାଙ୍କର ପଢ଼ା ଥିଲା ଠିକ୍ ବସନ୍ତ ଋତୁରେ ପଦ୍ମ ପୋଖରୀରେ ପହଁରିବା ପରି । ପୋଖରୀରେ କାଦୁଅ ଥାଏ, କଣ୍ଟା ଥାଏ ଏବଂ ପଦ୍ମ ବି ଥାଏ । ସେ ଗବେଷଣା କରି ଉତ୍କଳ ବିଶ୍ୱବିଦ୍ୟାଳୟରୁ ପରେ ଡ. ଲିଟ୍ ଉପାଧି ପାଇଥିଲେ ଏବଂ ଆର୍ତ୍ତବାବୁଙ୍କ ପରେ ସେ ସଂସ୍କୃତ ଏବଂ ଓଡ଼ିଆ ମିଳିତ ବିଭାଗର ପ୍ରଫେସର ହୋଇ ଥିଲେ । ଶହେ ବର୍ଷ ପରେ ମାତ୍ର ତିନିତି ବର୍ଷ ଏଇ ଦୁଇ ବିଭାଗ ପୃଥକ୍ ହୋଇଯାଇଛି ।

ଅଧ୍ୟାପକ ଶ୍ରୀ ଗିରିଜା ଶଙ୍କର ରାୟ ଆମକୁ ଇଂରେଜୀ ପଢ଼ାଉ ଥିଲେ । ସେ ପ୍ରତ୍ୟେକ କଥାକୁ ବଡ଼ ପ୍ରାଞ୍ଜଳ ଭାବରେ ପ୍ରକାଶ କରୁ ଥିଲେ । ପରୀକ୍ଷାରେ କିପରି ଛାତ୍ର କୃତିତ୍ୱର ସହିତ ଉତ୍ତୀର୍ଣ୍ଣ ହେବେ ତାହା ସେ ବେଶ୍ ଜାଣି ଥିଲେ । ସେଇଥିପାଇଁ ଛାତ୍ର ମହଲରେ ତାଙ୍କର ଆଦର ଅଖଣ୍ଡ ଥିଲା । ସେ ଅତ୍ୟନ୍ତ ବିନୟୀ, ନମ୍ର ଏବଂ ଭଦ୍ର ଥିଲେ । ତାଙ୍କର କଥା କୋମଳ ଓ ସ୍ୱର ମଧୁର ଥିଲା । ଶ୍ରୀଯୁକ୍ତ ରାୟଙ୍କଠୁ ମୁଁ ଶିଖିଥିଲି ଯେ ଗୋଟିଏ ଗୋଟିଏ ଶବ୍ଦ ଠିକ ଠିକ ଝରକାଟି ପରି । ତାରି ଭିତର ଦେଇ ବାହାର ଦୁନିଆ ମାପି ହୁଏ, ଚିହ୍ନି ହୁଏ, ଜାଣି ହୁଏ । ଇଂରେଜୀ ଶବ୍ଦ Disasterର ମୂଳ Dis (ବିରୁଦ୍ଧ) ଏବଂ Astrum(ନକ୍ଷତ୍ର) । ତାର ଅର୍ଥ ଅଶୁଭ ନକ୍ଷତ୍ର । ଏହିପରି ସେ ଶବ୍ଦ ଗୁଡ଼ିକର ଅର୍ଥ ପ୍ରାଞ୍ଜଳ ଭାବରେ ବୁଝାଇ ଦେଉଥିଲେ । ପ୍ରାବନ୍ଧିକ ରୂପେ, ନାଟ୍ୟ ସାହିତ୍ୟର ସମାଲୋଚକ ରୂପେ ସେ ପ୍ରସିଦ୍ଧିଲାଭ କରିଥିଲେ ।

ଅଧ୍ୟାପକ ଜନାର୍ଦ୍ଦନ ମହାନ୍ତିଙ୍କ ପଢ଼ା ସେଉ(Apple) ଖାଇବା ଭଳି ରୁଚିକର ଏବଂ ରସାତ୍ମକ ଥିଲା । ସେଉ ଦେବା ଉଦ୍ଦେଶ୍ୟ ହେଉଛି ତାହା ପ୍ରେମର ପ୍ରତୀକ । ନୀରସ କଥାକୁ ସେ ଟାଣି ଟୁଣି ନେଇ ପ୍ରେମରସରେ ବୁଡ଼େଇ ରସେଇ ବାହାର କରିପାରୁଥିଲେ । ଆମ ଯୁବପ୍ରାଣକୁ ତାହା ତୁରନ୍ତ ସ୍ପର୍ଶ କରୁଥିଲା । ଖର୍ବକାୟ ସ୍ଥୂଳ ବପୁ ତାଙ୍କର କ୍ଲାସର ପ୍ଲାଟଫର୍ମକୁ ଅଭିନୟର ରଙ୍ଗମଞ୍ଚ ପରି ମନେ କରି ନାନାଭଙ୍ଗୀ ଦ୍ୱାରା ଛାତ୍ରଛାତ୍ରୀମାନଙ୍କୁ ଉତ୍ଫୁଲ୍ଲ କରି ରଖୁଥିଲା । ସେ ନିଜେ ବି ସେହି ବ୍ୟଙ୍ଗୋକ୍ତିରେ ତନ୍ମୟ ହୋଇ ଯାଉଥିଲେ । ମଝିରେ ମଝିରେ ଇଂରେଜୀ ଭିତରେ ସେ ଚୁଟିକି ଚୁଟିକି ଓଡ଼ିଆ ଶବ୍ଦ ପ୍ରୟୋଗକରି ଜମକ ସୃଷ୍ଟି କରୁଥିଲେ ।

ଶ୍ରୀନାରାୟଣମୋହନ ଦେ ଆମକୁ ପଦ୍ୟ ସାହିତ୍ୟ-ପଢ଼ାଉ ଥିଲେ । ସେ ନିଜେ ମଧ୍ୟ କବିତା ଲେଖନ୍ତି । ତାଙ୍କ ଭାଷା ସୁନ୍ଦର ଏବଂ ଗଳା ସଙ୍ଗୀତମୟ ଥିଲା । ତେଣୁ ତାଙ୍କ ପଢ଼ା ମନୋହର ହେଉଥିଲା । ସେ ସବୁବେଳେ ଗମ୍ଭୀର ରହୁଥିଲେ । ମନେ ହେଉଥିଲା ଜୀବନ ଟ୍ରାଜେଡିର ସେ ମୂର୍ତ୍ତିମନ୍ତ ପ୍ରତିନିଧି ।

ଅଧ୍ୟାପକ କୃତ୍ତିବାସ ସାମନ୍ତରାୟ ସମସ୍ତଙ୍କ ମଧ୍ୟରେ ବୟୋଜ୍ୟେଷ୍ଠ ଥିଲେ । ସେ ଆମର କ୍ଲାସ ବିଶେଷ ନେଉ ନଥିଲେ । ତେଣୁ ତାଙ୍କ ପଢ଼େଇବାର ବିଶେଷତ୍ୱ ମୁଁ ହୁଏ ତ ଧରିପାରି ନାହିଁ । ମାତ୍ର ସେ ଅତ୍ୟନ୍ତ ଭଦ୍ର, ଶୁଚିବନ୍ତ, ଗୁଣୀଗୁଣଗ୍ରାହୀ, ଉଦାର ପ୍ରକୃତିର ବ୍ୟକ୍ତି ଥିଲେ । ତାଙ୍କର ମୁରୁକି ମୁରୁକି ହସ ବିଶେଷ ପ୍ରୀତି-ପ୍ରଦ ଥିଲା । ସେ ନିର୍ଭୀକ ଏବଂ ସ୍ପଷ୍ଟବାଦୀ ଥିଲେ । ତାଙ୍କର ଇଂରେଜୀ "ରାଜଭାଷା" ଉପରେ ସମ୍ପୂର୍ଣ୍ଣ ଅଧିକାର ଥିଲା । ତେଣୁ ଗୁରୁଗମ୍ଭୀର ଉଦାର ଭାଷାରେ ସେ ଯେପରି ଭାବପ୍ରକାଶ କରୁଥିଲେ, ତାହାର ପଟାନ୍ତର ନାହିଁ । ସେ ବେଶ୍ ଆଡ଼ମ୍ବରରେ ଚଳୁଥିଲେ । ଆର୍ତ୍ତବାବୁଙ୍କ ସହିତ ସେ ଏକ ସୁନ୍ଦର ଘୋଡ଼ା-ଗାଡ଼ିରେ କଲେଜକୁ ଯା' ଆସ କରୁଥିଲେ । ଅନେକ ଦରିଦ୍ର ଛାତ୍ରଙ୍କୁ ସେ ସାହାଯ୍ୟ କରୁଥିଲେ ।

ଶ୍ରୀ ନାରାୟଣ ମିଶ୍ର ପଦାର୍ଥବିଜ୍ଞାନ ବିଭାଗର ମୁଖ୍ୟ ଥିଲେ । ସେ ପରମସ୍ନେହୀ ଛାତ୍ରବତ୍ସଳ ସରଳ ବିଶ୍ୱାସୀ ବ୍ୟକ୍ତି । କର୍ତ୍ତବ୍ୟନିଷ୍ଠା ଏବଂ ନିୟମାନୁବର୍ତ୍ତିତାର ସେ ପ୍ରତୀକ ଥିଲେ । କୌଣସି ଶୃଙ୍ଖଳା ଭାଙ୍ଗିବାକୁ ସେ ବଡ଼ ଭୟ କରୁଥିଲେ । ସେ ନିରାଡ଼ମ୍ବର ଜୀବନଯାପନ କରୁଥିଲେ । ଗ୍ରେଟକୋଟର ମଣିଷଟି; ମାତ୍ର କାମରେ ସବୁବେଳେ ଆଗୁଆ । ଛାତ୍ରଙ୍କ ମନରେ ପଦାର୍ଥ ବିଜ୍ଞାନର ତାତ୍ତ୍ୱିକ ଭାବଗୁଡ଼ିକ ବଦ୍ଧମୂଳ କରିବା ପାଇଁ ସେ ଯଥାର୍ଥରେ ଅକଳନ ଅଧ୍ୟବସାୟ କରୁଥିଲେ । ମାଧ୍ୟାକର୍ଷଣ ଯୋଗୁଁ ଉପରକୁ ଫିଙ୍ଗା ହୋଇଥିବା ସବୁ ଜିନିଷ ତଳକୁ ଆସେ । ଏଇ କଥାଟି ବୁଝେଇବା ପାଇଁ ସେ ହୁଏ ତ କଲମଟିଏ, ବଲ୍‌ଟିଏ, ଚକ୍ ଖଣ୍ଡେ ଅଥବା ଆଉ କ'ଣ କ'ଣ ଚିଜ ଉପରକୁ ହଜାର ଥର ଫିଙ୍ଗନ୍ତି କ୍ଲାସ ଭିତରେ । ରହସ୍ୟ କରି ମୁଁ କହୁଥିଲି ବଲ୍‌ଟି ଉଡ଼ି ଉଡ଼ି ଚାଲି ଯାଆନ୍ତା କି ? ଆଉ ତଳକୁ ନ

ପଢ଼ିଲେ ମଜା ହୁଅନ୍ତା ! ପ୍ରକୃତରେ ସ୍ପୁଟ୍‌ନିକ୍ ଯୁଗରେ ସେ ପଢ଼ାଉଥିଲେ ଅଙ୍ଗୁଆରେ ଛନ୍ଦିହୋଇଥାନ୍ତେ ପଗ ! ଆଜ୍ଞା ଗୋଟିଏ ଉଦାହରଣ ଦେବା । 'ପ୍ରତ୍ୟେକ କ୍ରିୟାର ସମାନ ଏବଂ ସମ୍ମୁଖ ପ୍ରତିକ୍ରିୟା' କଥାଟି ବୁଝେଇବା ପାଇଁ ସେ ଗୋଟିଏ ଗୋଟିଏ ପିଲସୁଦ୍ଧା ଗଡ଼େଇ ଦେବାକୁ କୁଣ୍ଠାବୋଧ କରୁ ନ ଥିଲେ । ବଲ୍‌ଟି ଧରି କାନ୍ଥକୁ, ଛାତକୁ, ବୋର୍ଡ଼କୁ, ଟେବୁଲ୍, ଡେକ୍‌ସ, ଏ ପିଲା, ସେ ପିଲା ସମସ୍ତଙ୍କ ଉପରକୁ ଫିଙ୍ଗି କଥାଟିର ସତ୍ୟତା ଅଙ୍ଗେ ଅଙ୍ଗେ ଅନୁଭବଇବା ଘଟଣାରେ ପରିଣତ କରୁଥିଲେ । ଆମେ ଶ୍ରଦ୍ଧାରେ ତାଙ୍କୁ ଭୁଲାମନ (Absent minded) ଅଧ୍ୟାପକ ବୋଲି କହୁଥିଲୁଁ । ବୃଦ୍ଧ ବୟସରେ ମଧ୍ୟ ସେ କ୍ରୀଡ଼ାପ୍ରେମୀ ଥିଲେ ଏବଂ ସେବାକାର୍ଯ୍ୟ ତାଙ୍କ ଜୀବନରେ ବ୍ରତ ଥିଲା ।

ଡକ୍ଟର ଗୋଲକବିହାରୀ ବାନାର୍ଜି ଖୁବ ଆଡ଼ମ୍ବରପ୍ରିୟ ମହାମନା ବ୍ୟକ୍ତି ଥିଲେ । ଶାର୍ଦ୍ଦୂଳ ଭଳି ତାଙ୍କ ମୁହଁ ଏବଂ ନାଲି ନାଲି ଆଖି ସାଧାରଣତଃ ମନରୁ ଭୟ ଉଦ୍ରେକ କରାଏ । ମାତ୍ର ତାଙ୍କ ଟିକି ଟିକି ହସ, ତରଙ୍ଗାୟିତ କଥା ଆକର୍ଷଣୀୟ ଥିଲା । ସେ ଜଣେ ଦୀପ୍ତିମାନ ସ୍କୋଲାର । ବିଶେଷରେ ପ୍ରାକ୍‌ଟିକାଲ କ୍ଲାସରେ ସେ ପ୍ରତ୍ୟେକ ଛାତ୍ରର ସାମର୍ଥ୍ୟ ଏବଂ ଦୁର୍ବଳତା ତତ୍‌କ୍ଷଣାତ୍ ମାପି ପାରୁଥିଲେ ! ତେଣୁ ଯାହାର ଯେତିକି ଆବଶ୍ୟକତା ତାକୁ ମାତ୍ର ସେତିକି ସାହାଯ୍ୟ ଦେଇ ଦେଇ ସେ ଆଗେଇ ଯାଉଥିଲେ । ତେଣୁ ସେ ଛାତ୍ରମାନଙ୍କର ପ୍ରକୃତ ସହାୟକ ଥିଲେ । ଇନ୍‌ଷ୍ଟ୍ରୁମେଣ୍ଟଗୁଡ଼ିକର ଦୋଷ ତ୍ରୁଟି ମଧ୍ୟ ସେ ନିଜେ ନିଜେ ସହଜରେ ସଂଶୋଧନ କରି ଦେଉଥିଲେ । ତେଣୁ ତାଙ୍କୁ ଛାତ୍ରମାନେ ଅଗାଧ ଶ୍ରଦ୍ଧା ଓ ଭକ୍ତି କରୁଥିଲେ । ବ୍ୟକ୍ତିଗତ ଭାବରେ ମୁଁ ତାଙ୍କ ଠାରେ ଋଣୀ । ସେ ମୋର ଅସଜଡ଼ା ବେଶ ପୋଷାକ (ପାଦୁକାହୀନ-ପାଦ), ଦେହରେ ମୋଟା ଖଦଡର ଧୋତି, କୁର୍ତ୍ତା ଏବଂ ଫୁରୁ ଫୁରୁ ବାଳ ଆଦୌ ପସନ୍ଦ କରୁ ନ ଥିଲେ; ମାତ୍ର ବିଶ୍ଳେଷଣକ୍ଷମ ମନର ବୌଦ୍ଧିକ ବିକାଶକୁ ଉଚ୍ଚ ପ୍ରଶଂସା କରୁଥିଲେ । ଏହିପରି ଭାବରେ ଅନେକ ଛାତ୍ରଙ୍କ ସହିତ ତାଙ୍କର ବ୍ୟକ୍ତିଗତ ସମ୍ବନ୍ଧ ଥିଲା ।

ଡକ୍ଟର ପର୍ଶୁରାମ ମିଶ୍ର ଉଦ୍ଭିଦବିଜ୍ଞାନ ବିଭାଗର ମୁଖ୍ୟ କର୍ତ୍ତା ଥିଲେ । ସେ ଜଣେ ସରଳ ସ୍ୱଭାବ, ଉଦାର ଭାବାପନ୍ନ ଧାର୍ମିକ ବ୍ୟକ୍ତି । ପିଲାଙ୍କ ପ୍ରତି ତାଙ୍କର ପ୍ରଗାଢ଼ ମମତା । ଅତ୍ୟନ୍ତ ନମ୍ର ଥିବାରୁ ସେ ତାଙ୍କ ଦୁର୍ବଳତା କେବେ ଲୁଚେଇବାକୁ ଚେଷ୍ଟା କରୁ ନ ଥିଲେ । କ୍ଲାସ ଭିତରେ ପଢ଼ାଉଁ ପଢ଼ାଉଁ ଅନ୍ୟ କୌଣସି ଅଧ୍ୟାପକ 'ଭୁଲି ଗଲିରେ', 'ହୁଡ଼ି ଗଲିରେ' ବୋଲି ସ୍ୱୀକାର କରିବାର ମୁଁ ଶୁଣି ନାହିଁ । ଅଥଚ ବିଜ୍ଞାନର ସୀମାନ୍ତ କଥା ଯେଉଁଠି ଚର୍ଚ୍ଚା ହୁଏ ସେଠି ଯେ ଭୁଲ ଭଟକା ନିଶ୍ଚୟ ହୁଏ ଏବଂ ତାହା ସ୍ୱାଭାବିକ ଏଥିରେ ସନ୍ଦେହ ନାହିଁ । ଛାତ୍ରଙ୍କୁ ବିଜ୍ଞାନର ସୀମାନ୍ତରେ ପହଞ୍ଚେଇବା ପାଇଁ ଡକ୍ଟର ମିଶ୍ର ଯଥାସାଧ୍ୟ ପ୍ରୟାସ କରୁଥିଲେ । ନ ପାରିଲେ ବି କହୁଥିଲେ 'ମୁଁ ଏତିକି ବାଟଯାଏଁ ଜାଣେ, ତା' ପରେ ବାଟ ମୋତେ ଅଜଣା । ତୁମେ ଚେଷ୍ଟା କର । ବାଟ ବାହାର କର ।' ଏଇ ବିନୟ ଗୁଣରେ ଆମେ ମୁଗ୍ଧ ହେଉଥିଲୁଁ । ଆଗକୁ ମାଡ଼ି ଯିବାପାଇଁ ଆମକୁ ସେ ଦମ୍ଭ ଦେଉଥିଲେ ।

ଶ୍ରୀ ଚନ୍ଦ୍ରମୋହନ ବସ୍ତିଆଙ୍କ ନାଁ ଲିଖି ତାଙ୍କର ଗୁଣ । ସବୁ କାମକୁ ସେ ମମତାର ସହିତ ନିଖୁଣ ଭାବରେ କରୁଥିଲେ । ଖେଳରେ, ଗପରେ, ହସରେ, ଲେଖାରେ, ରେଖା ଚିତ୍ରରେ, ଆଲୋକ ଚିତ୍ରରେ ନାନାବିଧ କଳାରେ ସେ ନିପୁଣ କଳାକାର ଥିଲେ । ପ୍ରକୃତରେ ସେ ଜଣେ ଉଚ୍ଚକୋଟୀର ଶିଳ୍ପୀ ଥିଲେ । କାମଚଳା କାମ ସେ କେବେଁ କରୁ ନ ଥିଲେ । ସେ ଯେଉଁଥିରେ ହାତ ଦେଉଥିଲେ ସେଥିରେ ସୌନ୍ଦର୍ଯ୍ୟ ଫୁଟି ଉଠୁଥିଲା । ତାଙ୍କ ପ୍ରତିଭା ବାସ୍ତବିକ୍ ବହୁମୁଖୀ ଥିଲା । ଚନ୍ଦ୍ରମୋହନ ବାବୁ ତାରୁଣ୍ୟର ପ୍ରତୀକ ଥିଲେ । ଯାହା ପୋଷାକ ପିନ୍ଧିଲେ ବି ତାଙ୍କୁ ମାନୁଥିଲା ।

ଚନ୍ଦ୍ରମୋହନ ବାବୁ ଜଣେ ଅତ୍ୟୁତ୍ତମ ଅଧ୍ୟାପକ ଥିଲେ । ଦିବ୍ୟଦୃଷ୍ଟିରେ ସେ ପିଲାଙ୍କର ଆବଶ୍ୟକତା ଉପଲବ୍ଧି କରିପାରୁଥିଲେ ଏବଂ ଯଥାର୍ଥ ସାହାଯ୍ୟ ଦେଉଥିଲେ । ସହକର୍ମୀର ଗବେଷଣା ପାଇଁ ସେ ଯେତିକି ଯତ୍ନ ଓ ସାହାଯ୍ୟ କରିଛନ୍ତି ସେତିକି ନିଜ-ପାଇଁ କରିଥିଲେ ସେ ନିଶ୍ଚୟ ନିଜେ ଗବେଷଣାତ୍ମକ ଉଚ୍ଚଡ଼ିଗ୍ରୀ ପାଇ ପାରିଥାନ୍ତେ । ନିଃସ୍ୱାର୍ଥ ଅଧ୍ୟାପନା ତାଙ୍କର ଅପୂର୍ବଗୁଣ । ସେ କାହାକୁ ନାହିଁ କରି ପାରୁ ନ ଥିଲେ । ନିଜର ଅସୁବିଧା ସତ୍ତ୍ୱେ ସେ ପରକୁ ଯଥାସମ୍ଭବ ସାହାଯ୍ୟ କରୁଥିଲେ । ତେଣୁ ମହମ-ବତି ଦୁଇ ମୁଣ୍ଡରେ ଜଳିଲା ଭଳି ସେ ନିଜ ସ୍ୱାସ୍ଥ୍ୟ ଓ ସୁଖ ପୋଡ଼ି ପରକୁ ଆନନ୍ଦ ଦେଇ ଦେଇ ଶେଷ

ହୋଇଗଲେ । ସେହି ପ୍ରତିମନ୍ତ ଶିଖାରୁ କାଶିଷ୍ଣ ଏ କାଶିଷ୍ଣ ଏ ତାଙ୍କର ଛାତ୍ର ଆମରି ରହିଯାଇଛି । ଅନେକ ଛାତ୍ରଙ୍କର ତାଙ୍କ ସହିତ ନିବିଡ଼ ବ୍ୟକ୍ତିଗତ ସମ୍ପର୍କ ଥିଲା । କାରଣ ସେ ଅତ୍ୟନ୍ତ ବିଶ୍ୱାସଭାଜନ ଥିଲେ ଏବଂ ସୁଖଦୁଃଖର ଭାଗୀ ହେବାକୁ ଆଗଭର ହେଉଥିଲେ । ଅତି ଦୁଃଖର କଥା ସେ ଅକାଳରେ ଆମକୁ ଛାଡ଼ି ଚାଲିଗଲେ ।

ଉପରେ ଯେଉଁମାନଙ୍କ ନାମ ସ୍ମରଣ କରାଗଲା ସେମାନେ ପ୍ରତ୍ୟକ୍ଷରେ ମୋତେ ପଢ଼େଇଛନ୍ତି । ସେମାନଙ୍କ ବ୍ୟତୀତ ଆମ ଛାତ୍ରାବସ୍ଥାରେ ଏହି କଲେଜରେ କଳା ବିଭାଗମାନଙ୍କରେ ଯେଉଁ ପ୍ରବୀଣ ଅଧ୍ୟାପକଗଣ ଥିଲେ ସେମାନେ ମଧ୍ୟ ପରୋକ୍ଷରେ ମୋର ଗୁରୁ । ସେମାନଙ୍କ ବକ୍ତବ୍ୟ ମୁଁ ବିଭିନ୍ନ ସଭା ସମିତିରେ ଶୁଣିଛି ଏବଂ ସେମାନଙ୍କ ଅତ୍ୟୁତ୍ତମ ଗୁଣଗୁଡ଼ିକର ପ୍ରଭାବ ମୋ ଉପରେ ନିଶ୍ଚୟ ପଡ଼ିଛି ।

ଦର୍ଶନ ବିଭାଗର ଶ୍ରୀ ବିପିନ ବିହାରୀ ରାୟ ଅତ୍ୟନ୍ତ ଦାନଶୀଳ ସ୍ୱାଧୀନଚେତା ବିଜ୍ଞ ଅଧ୍ୟାପକ ଥିଲେ । ବହୁ ଛାତ୍ରଙ୍କ ଜୀବନକୁ ସେ ସଜାଡ଼ିଛନ୍ତି, ଗଢ଼ିଛନ୍ତି କହିଲେ ଅତ୍ୟୁକ୍ତି ହେବ ନାହିଁ । ଚିନ୍ତାଶୀଳ ପ୍ରାବନ୍ଧିକ ରୂପେ ସେ ସୁନାମ ଅର୍ଜନ କରିଥିଲେ । ଅଦ୍ୟାବଧି ଛାତ୍ରମାନଙ୍କ ପ୍ରତି ଓ ରେଭେନ୍‌ସା କଲେଜ ପ୍ରତି ତାଙ୍କର ଗଭୀର ଅନୁରକ୍ତି ରହିଛି । ଶ୍ରୀ ରତ୍ନାକର ପତିଙ୍କ ତୀକ୍ଷ୍ଣ ମେଧା, ଓଜସ୍ୱିନୀ ଭାଷା ଏବଂ ଶୃଙ୍ଖଳିତ କର୍ମଠତା ଚିତ୍ତାକର୍ଷକ ଥିଲା । ସେ ଆଜୀବନ ଆଦର୍ଶବାଦୀ ଥିଲେ । ପାଶ୍ଚାତ୍ୟ ଦର୍ଶନ ଚର୍ଚ୍ଚାରେ ଜୀବନ ବିତାଇଥିଲେ । ଜୀବନର ଶେଷ ପର୍ଯ୍ୟନ୍ତ ଶିକ୍ଷାର ପ୍ରସାର ଦିଗରେ ନିଜକୁ ନିୟୋଜିତ କରିଥିଲେ ।

ଅର୍ଥନୀତି ବିଭାଗର ଶ୍ରୀଯୁକ୍ତ ସୁରେଶଚନ୍ଦ୍ର ବର୍ଦ୍ଧନ ଅତୀବ ସରଳ ସ୍ୱଭାବର ଭଦ୍ରବ୍ୟକ୍ତି ଥିଲେ । ଶ୍ରୀଯୁକ୍ତ ଭୈରବନାଥ ଗୋସ୍ୱାମୀଙ୍କ କର୍ମପରାୟଣତା ଏବଂ ଆର୍ଥନୀତିକ ପ୍ରୟୋଗ ବୁଦ୍ଧି ପ୍ରଖର ଥିଲା । ଶ୍ରୀଯୁକ୍ତ ସଦାଶିବ ମିଶ୍ର ସାଧାରଣ ସମସ୍ୟାଗୁଡ଼ିକ ଉପରେ ଯେପରି ସ୍ଥାନୀୟ ରଙ୍ଗସୂତ୍ର ଦେଇ ଚର୍ଚ୍ଚମା କରୁଥିଲେ ତାହା ଅତୁଳନୀୟ ଭାବେ ସର୍ବଜନପ୍ରିୟ ଥିଲା । ଇତିହାସ ବିଭାଗର ଶ୍ରୀ ଘନଶ୍ୟାମ ଦାଶ ଇତିହାସର ଅମୀର-ମାନଙ୍କଠାରୁ ରାଜସିକ ଗୁଣଯାକ ଛାଣେଇ ଆଣି ନିଜେ ତହିଁରେ ଆଡ଼ମ୍ବରରେ ମଣ୍ଡିତ ହୋଇ ରହୁଥିଲେ ।

ଜ୍ୟୋତିର୍ମୟ, ଶୁଭ୍ର ଆକାଶର ଜ୍ୟୋତିଷ୍କ ତାରାପୁଞ୍ଜ ସମ୍ପର୍କରେ ଆସି ଏବଂ ତାରାରେଣୁ ଶରୀରରେ ବୋଳି ହୋଇ ଏବେ ଆମେ ପ୍ରଧାନ ବିଜ୍ଞାନରେଣୀ ତାରାକୁ ସ୍ପର୍ଶ କରିବାକୁ ପ୍ରୟାସ କରିବା । ଆମର ଛାତ୍ରାବସ୍ଥାରେ ଏହି ବିଜ୍ଞାନରେଣୀ ଅଧ୍ୟକ୍ଷ ତାରା ଥିଲେ ଡକ୍ଟର ପ୍ରାଣକୃଷ୍ଣ ପରିଜା । ତାଙ୍କର ବହୁମୁଖୀ ମହାନ ପ୍ରତିଭାକୁ ସଂକ୍ଷେପରେ ପ୍ରକାଶ କରିବା ଏକାନ୍ତ ଅସମ୍ଭବ ବ୍ୟାପାର । ପ୍ରାଚ୍ୟ ଏବଂ ପାଶ୍ଚାତ୍ୟ ସଭ୍ୟତାର ଯାହା ସବୁ ପ୍ରଶଂସନୀୟ ତାହା ତାଙ୍କ ଠାରେ ମଞ୍ଜୁଳ ଭାବରେ ମିଳିତ ହୋଇଛି । ପାଶ୍ଚାତ୍ୟ ବିଜ୍ଞାନ ତାଙ୍କର ଭାରତୀୟ ଦିବ୍ୟଜ୍ଞାନ ଉପରେ ପ୍ରତିଷ୍ଠିତ । ନିର୍ମଳ ଜଳସନ୍ଧ ପରି ତାଙ୍କର ସମସ୍ୟାନ୍ତର୍ଦ୍ଦୃଷ୍ଟି । ପ୍ରତ୍ୟେକ କାମରେ ତାଙ୍କର ସୁସଂଗତ ବିଧାନ । ପ୍ରୟୋଜନୀୟ ଏବଂ ଅପ୍ରୟୋଜନୀୟ ମଧ୍ୟରେ ପ୍ରଭେଦ ଧରିବାରେ ସେ ବିଚକ୍ଷଣ । ଏଣେ ପୁଣି ଗ୍ରାମ୍ୟ କୃଷକ ପରି ସେ କଠୋର ପରିଶ୍ରମୀ ଏବଂ ପାରିପାର୍ଶ୍ୱିକ ଦେଖି କାମ କରିବାର ବାସ୍ତବ ଦୃଷ୍ଟିକୋଣ । ସମସ୍ତେ ଭାଇବନ୍ଧୁ ଆପଣାର । ପ୍ରତ୍ୟେକ ଛାତ୍ର ଏବଂ ସହକର୍ମୀଙ୍କୁ "ବ୍ୟକ୍ତି" ଭାବରେ ଗ୍ରହଣ କରିବାର କ୍ଷମତା ତାଙ୍କର ଅତୁଳନୀୟ । ତେଣୁ ସଭିଙ୍କ ସାଙ୍ଗରେ ସୁସମ୍ପର୍କ ରଖି ସେ ଅଳ୍ପକାଳମଧ୍ୟରେ ଅଧିକ ଉତ୍କୃଷ୍ଟ କାମ ଅକ୍ଳେଶରେ ସମ୍ପାଦନ କରିପାରନ୍ତି ।

ସମସ୍ତଙ୍କର ସେ ସମ୍ମାନାସ୍ପଦ ଅଧ୍ୟକ୍ଷ, ମାତ୍ର ମୋର ସେ ପ୍ରତ୍ୟକ୍ଷ ଗୁରୁ । ଅଧ୍ୟକ୍ଷ ଭାବରେ ବହୁ କାମ । ତା ସହିତ ପୁଣି ଉତ୍କଳ ବିଶ୍ୱବିଦ୍ୟାଳୟ ଆରମ୍ଭ ହେବା ଦିନୁଁ ତାର କୁଳପତି ଭାବରେ ମଧ୍ୟ କାର୍ଯ୍ୟ କରୁଥିଲେ । ତେଣୁ କଲେଜ ରୁଟିନ୍ ଭିତରେ କ୍ଳାସ ନେଲେ ଛାତ୍ରମାନେ ଅନିଶ୍ଚିତତା ଭିତରେ ରହିବେ ବୋଲି ବିଚାର କରି ରୁଟିନ୍ ବାହାରେ ସକାଳ ବେଳା ସେ କ୍ଳାସ ନେଉଥିଲେ । ଏହା ମଧ୍ୟ ଅନୁକରଣୀୟ ଆଦର୍ଶ । ତାଙ୍କ ପାଠପଢ଼ା ମନୋମୁଗ୍ଧକର ଏବଂ ଆକର୍ଷଣୀୟ ଥିଲା । ବହୁ ଚାର୍ଟ, ଗ୍ରାଫ୍, ଡାୟାଗ୍ରାମ୍ ସେ ବ୍ୟବହାର କରୁଥିଲେ । ଅବାନ୍ତର ପ୍ରସଙ୍ଗ ଉଠେ ନାହିଁ, ମାତ୍ର ମୌଳିକ କନ୍‌ସେପ୍ଟ ପିଲାମାନେ ହୃଦୟଙ୍ଗମ ନ କରିବା ପର୍ଯ୍ୟନ୍ତ ତେଇଁଯିବା କେବେହେଁ ହୁଏ ନାହିଁ । ତେଣୁ ପରିଜାଙ୍କ

ଛାତ୍ର ହିସାବରେ ଘରତର ଯେ କୌଣସି ବିଶ୍ୱବିଦ୍ୟା-ଳୟରେ ଆମର ଖ୍ୟାତି କମ୍ବଲେ ନସରେ ।

ତାଙ୍କଠାରୁ ପଢ଼ି ଶିଖିଥିଲୁ ସବୁ ଜୀବନର ମୂଳାଧାର ଏକ । ପୁଣି ପରମ ସତ୍ୟ ମଧ୍ୟ ଆପେକ୍ଷିକ, ଯୁଗାନୁବର୍ତ୍ତୀ । ବିଜ୍ଞାନର ଅଗ୍ରଗତିରେ ଏହା ସୁସ୍ପଷ୍ଟ । ତେଣୁ କାଳ୍ପନିକ ସତ୍ୟ ବା Excellence ପଛରେ ନ ଧାଇଁ achievable କୀର୍ତ୍ତିନିମିତ୍ତ ଉଦ୍ୟମୀ ହେବା ଉଚିତ । ଏହାକୁ ସେ ଖାଣ୍ଟି ଗାଉଁଲୀ ଓଡ଼ିଆ କଥାରେ ପ୍ରକାଶ କରନ୍ତି "କାନ୍ଦୁଥିବ, ଯାହା ପାଉଥିବ ବାନ୍ଧୁଥିବ" ସେ ଓଡ଼ିଆ ଯୁବକମାନଙ୍କୁ ଅଳ୍ପକେ ସନ୍ତୁଷ୍ଟ ନ ହୋଇ ଅଧିକ ସାଫଲ୍ୟ ପାଇଁ ବହୁ ଭାବରେ ପ୍ରୋତ୍ସାହିତ କରନ୍ତି । ପ୍ରତିଭାର ଆଭାସ ପାଇଲେ ସେ ଖୁସୀ ହୁଅନ୍ତି; ମାତ୍ର ସାଧନା ବଳରେ ସିଦ୍ଧି ଲାଭ କରିବା ଦେଖିଲେ ସେ ଅତ୍ୟନ୍ତ ଉତ୍ଫୁଲ୍ଲ ହୁଅନ୍ତି ।

ଓଡ଼ିଆ ଭାଷାରେ ଡକ୍ଟର ପରିଜାଙ୍କର ଗଭୀର ପ୍ରବେଶ ଅଛି । ପ୍ରାଚୀନ ସବୁ ପୁରାଣ, ଶାସ୍ତ୍ର ପଢ଼ି ସେ ସାରତତ୍ତ୍ୱ ମନେ ରଖିଛନ୍ତି ଏବଂ ଯଥାସ୍ଥାନରେ ପ୍ରୟୋଗ କରି ଜାଣନ୍ତି । ତେଣୁ ତାଙ୍କ ସହିତ କୌଣସି ପ୍ରସଙ୍ଗ ଆଲୋଚନା କଲେ ଗଭୀର କୂପର ସୁଶୀତଳ ଜଳପାନ କଲାପରି ତୃପ୍ତି ଓ ପୁଲକ ମିଳେ ।

ଡକ୍ଟର ପରିଜାଙ୍କ ବଦାନ୍ୟତା ଅନନ୍ୟ ସାଧାରଣ । ଯେତେ ଦରିଦ୍ର ଛାତ୍ରଙ୍କୁ ସେ ନିଜ ଉପାର୍ଜ୍ଜନରୁ ସାହାଯ୍ୟ ଦେଇ ମଣିଷ କରି ଗଢ଼ିଛନ୍ତି ସେମାନଙ୍କ ସଂଖ୍ୟା ସ୍ଥିର କରିବା ଅସମ୍ଭବ ବ୍ୟାପାର । କାରଣ ତାଙ୍କର ମନ ଥିଲା ଅହଂକାରମୁକ୍ତ, ତେଣୁ ଦାନ ଥିଲା ମହତ୍ ଓ ଗୁପ୍ତ ।

ସର୍ବସମ୍ମତି ପରିଚାଳନା କ୍ଷେତ୍ରରେ ପରିଜା ସାହେବଙ୍କ ପାରଗତା ଅବିସମ୍ବାଦିତ । ଋଷି ଆଶ୍ରମରେ ବାଘ ମିରିଗ ସହାବସ୍ଥାନରେ ରହିଲା ଭଳି ପରିଜା ସାହେବ ଯେଉଁଠି ସଭାପତି ସେହି ସଭାରେ ଶତ୍ରୁମାନେ ମଧ୍ୟ ମିତ୍ର ହୋଇ ଯାଆନ୍ତି । ସମସ୍ତଙ୍କୁ ସେ ସଜେଇ ବାଗେଇ ଚଳେଇ ନିଅନ୍ତି । ତାଙ୍କର ସଙ୍ଗଠନ ଶକ୍ତି ଅପାର । ସେହି ଶକ୍ତି ଯୋଗୁଁ କଲେଜର ନାଁ ଯେ ବହୁତ ବଢ଼ିଛି ତାହା କହିବା ବାହୁଲ୍ୟ ମାତ୍ର । ସେ ବଟାନି ଡିପାର୍ଟମେଣ୍ଟରେ ଗବେଷଣାର ସୁଦୃଢ଼ ଭିତ୍ତି ସ୍ଥାପନ କରିଛନ୍ତି । ବଟାନି ବଗିଚା ଏବଂ କଲେଜ କ୍ୱାଡ୍ରାଙ୍ଗଲ୍ସ୍ ଅତି ଯତ୍ନରେ ସଜେଇ ରଖିଥିଲେ । ଅଧୁନା ରେଭେନ୍ସା କଲେଜ କେମ୍ପସ୍ ଭିତରେ ଯେତେ ଯେତେ ପୁଷ୍ପବୃକ୍ଷ ଫୁଲସମ୍ଭାରରେ ଦର୍ଶକପ୍ରାଣକୁ ପୁଲକିତ କରନ୍ତି ସେସବୁ ପରିଜା ସାହେବଙ୍କ ଅମର-କୀର୍ତ୍ତି । ଭାରତର ବିଭିନ୍ନ ପ୍ରାନ୍ତରୁ ସେଗୁଡ଼ିକ ସେ ସଂଗ୍ରହ କରି ଆଣି ବଢ଼େଇଥିଲେ । ଫୁଲ ଫଳରେ ତାଙ୍କର ଅପାର ସଉକ । ସେଥିରେ ଅନ୍ୟମାନଙ୍କ ସଉକ ବଢ଼େଇବାପାଇଁ ସେ କଟକରେ ବାର୍ଷିକ ଫଳପୁଷ୍ପ ପ୍ରଦର୍ଶନୀ ସଂଗଠନ କରିଥିଲେ । ତାଙ୍କ ଠାରେ ବହୁବିଧ ପ୍ରତିଭାର ସଫଳ ସମାବେଶ ଦେଖିବାକୁ ମିଳେ । ତାଙ୍କୁ ଗୁରୁଭାବରେ ପାଇବା ନିଶ୍ଚୟ ଅତ୍ୟନ୍ତ ଗୌରବର କଥା ।

ଏତେ ବଡ଼ ବଡ଼ ଥିଲେ ମୋର ଗୁରୁ । ରେଭେନ୍ସା କଲେଜ ବହୁ ମୋତି ମଣି ମାଣିକ୍ୟରେ ମଣ୍ଡିତ ହୋଇଥିଲା । ପ୍ରତ୍ୟେକର ଗୁଣ ପୁଣି ଅଗଣନ । ସେହି ଗୁଣଗୁଡ଼ିକରୁ କେଇଟିମାତ୍ର ଲିପିବଦ୍ଧ ହୋଇଛି । ଆଉ ଅନେକ ରହିଯାଇଛି । କେତେକ ମଧ୍ୟ ଆଦୌ ଧରାପଡ଼ ନାହିଁ । ରଙ୍ଗକଣା (Colour blind) ଲୋକ ବର୍ଣ୍ଣବିଭବ ମଧ୍ୟରେ କଣା ହୋଇଯାଏ । ସବୁ ତାକୁ ସାଦା ସାଦା ପାଣ୍ଡୁର ଦେଖାଯାଏ । ସେ ଇନ୍ଦ୍ରଧନୁର ରଙ୍ଗଛଟା ଧରିବ ବା କିପରି ? ଠିକ୍ ସେହିପରି ଗୁଣ ଗ୍ରହଣରେ ମୋର କ୍ଷମତା ସୀମିତ । ତାରି ଭିତରେ ଯାହା ବା ଧରି ପଡ଼ିଛି । ସେଥିରୁ ମଧ୍ୟ କିଞ୍ଚିତ୍ ମାତ୍ର ପ୍ରକାଶ କରାଯାଇଛି ।

ମୋର ସବୁ ଗୁରୁଙ୍କର ଗୁଣ ବର୍ଣ୍ଣନା ଏହି କ୍ଷୁଦ୍ର ପ୍ରବନ୍ଧରେ ସମ୍ଭବ ହୋଇ ପାରିନାହିଁ । ଡ଼ଃ ବଳଭଦ୍ର ପ୍ରସାଦ ଓ ଡ଼ଃ ବଂଶୀଧର ସାମନ୍ତରାୟ, ଶ୍ରୀ ଗୁରୁଚରଣ ମହାନ୍ତି, ଶ୍ରୀ ପି· ଏସ. ସୁନ୍ଦରମ୍, ଶ୍ରୀ ଭି· ଭି· ଜନ୍ ସ୍ୱର୍ଗତଃ ଶ୍ରୀ ଲୋକନାଥ ମିଶ୍ର, ଶ୍ରୀ ରାମଚନ୍ଦ୍ର ତ୍ରିପାଠୀ, ପଣ୍ଡିତ ରାମଚନ୍ଦ୍ର ତ୍ରିପାଠୀ, ଶ୍ରୀ ବାମାଚରଣ ଦାସ ଓ ଡ଼ଃ ରମାନାଥ ମହାନ୍ତି ପ୍ରଭୃତି ମୋର ଗୁରୁମାନଙ୍କୁ ଆଜି ଏହି ଅବସରରେ ସ୍ମରଣ କରି ପ୍ରଣିପାତ କରୁଛି ।

Centenary lecture —



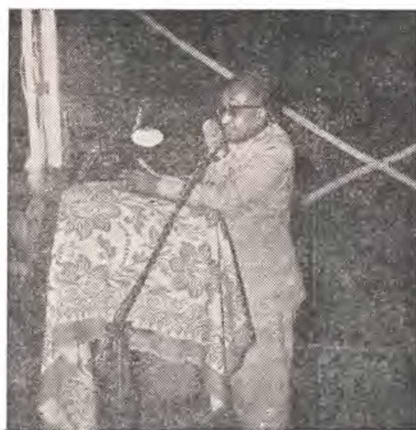
Principal & D.P.I. (Orissa) receiving
Dr. V. K. R. V. Rao
Union Education Minister



Principal, Dr. Parija &
State Edn. Minister with
Dr. V. K. R. V. Rao



Dr. V. K. R. V. Rao
in Botanical Garden with
Dr. Parija, Chief Minister,
State Edn. Minister, D P. I. &
Principal



Dr. V. K. R. V. Rao
Delivering Centenary Lecture



Centenary Torch Procession



Vice-President of India
Sri G. S. Pathak with Principal



Sri G. S. Pathak, Vice-President of India



Swami Bichitrananda Das with students



Exhibition



Governor of Orissa, Dr. S. S. Ansari



Dr. P. K. Parija



Sri R. N. Singh Deo
Chief Minister, Orissa



Sri Banamali Patnaik
Edn. Minister, Orissa



Principal reading his report



Sri G. S. Pathak
Vice-President taking salute





FESTIVAL EVENINGS—

Chhou Dancers of Mayurbhanj—







ଅଠତିରିଶ ବର୍ଷ ତଳର କଥା

ଶ୍ରୀମତୀ ସୁକୃତି ମହାପାତ୍ର

ଦୀର୍ଘ ୩୮ ବର୍ଷ ତଳର କଥା । ୧୯୩୬ ମସିହା । ସେତେବେଳେ ଓଡ଼ିଶାରେ ବାଳିକାମାନଙ୍କ ପାଇଁ ସ୍ୱତନ୍ତ୍ର ଡିଗ୍ରି କଲେଜ ନ ଥିଲା । ରେଭେନ୍ସା ବାଳିକା ବିଦ୍ୟାଳୟରୁ ଆଇ. ଏ. ପାଶ କରି ବି. ଏ. ପଢ଼ିବା ପାଇଁ ରେଭେନ୍ସା ମହାବିଦ୍ୟାଳୟକୁ ଆସିଥିଲି । ତତ୍‌କାଳୀନ ଅଧ୍ୟକ୍ଷ ଥିଲେ ପ୍ରଫେସର ଡ୍ୟୁକ୍ । ଅଧ୍ୟକ୍ଷଙ୍କ ସହିତ ପ୍ରାୟ ସାକ୍ଷାତ୍ ନ ହେଲେ ମଧ୍ୟ ତାଙ୍କର ଶାସନର ସୁପରିଚାଳନା ଓ ଶୃଙ୍ଖଳା ଆମେ ଅନୁଭବ କରିଥିଲୁ । ବହୁ ଗୁଣୀ ଅଧ୍ୟାପକଙ୍କ ସଂସ୍ପର୍ଶରେ ଆସିବାର ସୁଯୋଗ ପାଇଥିଲୁ । ଆଜିସୁଦ୍ଧା ମନେପଡ଼େ ସେମାନଙ୍କର ଗାମ୍ଭୀର୍ଯ୍ୟପୂର୍ଣ୍ଣ ଅଧ୍ୟାପନା । ସେମାନେ ନିଜକୁ ଯଥାର୍ଥ ଗୁରୁପଦରେ ପ୍ରତିଷ୍ଠିତ କରି ନିଜର ବଳିଷ୍ଠ ବ୍ୟକ୍ତିତ୍ୱର ପରିଚୟ ଦେଇଥିଲେ । ତେଣୁ ସେମାନଙ୍କ ଠାରେ ଆମର ଥିଲା ସ୍ୱତଃପ୍ରବୃତ୍ତ ଭୟ ଓ ଭକ୍ତି ।

ସେତେବେଳେ ବି. ଏ. କ୍ଲାସରେ ଛାତ୍ରୀ ଥିଲୁ ଆମେ ୩ ଜଣ । ଏମ୍. ଏ. ପଢ଼ିବାବେଳେ ୬ ଜଣ ଛାତ୍ରଙ୍କ ମଧ୍ୟରେ ମୁଁ ଥିଲି ଏକମାତ୍ର ଛାତ୍ରୀ । ଏହି ବିରାଟ ଛାତ୍ର ଜନତା ଭିତରେ ଆମେ କେତେଜଣ ଛାତ୍ରୀ ଯେ କିପରି ଚଳପ୍ରଚଳ କରୁଥିଲୁ ବର୍ତ୍ତମାନର ଛାତ୍ରୀସମାଜ ବୋଧହୁଏ ଧାରଣା କରି ପାରିବେ ନାହିଁ । ପ୍ରଫେସର୍ କ୍ଲାସରେ ପ୍ରଶ୍ନ ପଚାରିଲେ ଆମେ ଉତ୍ତର ଦେବାକୁ ସଙ୍କୋଚବୋଧ କରୁଥିଲୁ । ଯେତେବେଳେ କ୍ଲାସ ଶେଷ ହୁଏ ସେତେବେଳେ ସ୍ରୋତପରି ପୁଅପିଲାମାନେ ବାହାରି ଆସନ୍ତି । ଆମେ ସଙ୍କୋଚରେ କାନ୍ଥକୁ ଆଉଜି ଛିଡ଼ା ହୋଇଯାଉ । ଅସୀମ ସମୁଦ୍ରରେ ଗୋଟାଏ ନୌକାପରି ଆମେ ନିଜକୁ ମନେ କରୁଥିଲୁ । ଶହ ଶହ ପୁଅପିଲାଙ୍କ ମଧ୍ୟରେ ଜଣେ ଝିଅପିଲା ବସିବା ଅବସ୍ଥା ଦେଖିଲେ— ହଂସ ମଧ୍ୟେ ବକ ଯଥା ପ୍ରବାଦ ମନେପଡ଼େ । କିନ୍ତୁ ଏବେ ଯୁଗ କେତେ ବଦଳିଗଲାଣି । କଲେଜରେ ଶହେ ଉପରେ ମଧ୍ୟ ଛାତ୍ରୀସଂଖ୍ୟା—ଏପରିକି ମହିଳା ଅଧ୍ୟାପିକାମାନେ ମଧ୍ୟ ପୁରୁଷ କଲେଜରେ ପଢ଼ାଇବାକୁ ଆରମ୍ଭ କଲେଣି ।

ଅତି ସଂକ୍ଷେପରେ ମୋର କେତୋଟି ଅନୁଭୂତି ବର୍ଣ୍ଣନା କରୁଛି—

ଘୋଡ଼ାଗାଡ଼ିର କବାଟ ଅଳ୍ପ ଫାଙ୍କ ବା ବନ୍ଦ ଅବସ୍ଥାରେ ପ୍ରତିଦିନ କଲେଜକୁ ଯାଉ । ଓହ୍ଲାଇ ସିଧା ଆମ 'ଲେଡ଼ିଜ୍ କମନ୍ ରୁମ୍' ରେ ଯାଇ ବସୁ । ଘଣ୍ଟା ବାଜେ, ଅଧ୍ୟାପକ କ୍ଲାସରେ ନ ପଶିବା ପର୍ଯ୍ୟନ୍ତ ଆମେ କରପତିଆ ହୋଇ କାନ୍ଥକୁ ଆଉଜି ବାରଣ୍ଡାରେ ଠିଆ ହୋଇଥାଉ । ଅଧ୍ୟାପକଙ୍କ ସହିତ କ୍ଲାସରେ ପଶୁ । ଆମ ପାଇଁ ଖଣ୍ଡିଏ ଡେସ୍କ୍ ପଡ଼ିଥାଏ । ଅଧ୍ୟାପକଙ୍କର ଡାହାଣ ହାତ ଆଡ଼କୁ । ମୋର ପାଠ୍ୟାବସ୍ଥାରେ କ୍ଲାସରେ କେବେ କାହା ସାଙ୍ଗରେ ଗପିଛି କିମ୍ବା ହସିଛି ବୋଲି ମନେପଡ଼େ ନାହିଁ । ଦରକାର ପଡ଼ିଲେ ସନ୍ତର୍ପଣରେ କନିକା ଲାଇବ୍ରେରୀକୁ ଯାଇ ଗୋଟିଏ କୋଣରେ ବସୁ । ବୃଦ୍ଧ ଲାଇବ୍ରେରିଆନ୍ ଦାମବାବୁ ସ୍ନେହ ଓ ଦୟାପରବଶ ହୋଇ ଆମ କଥା ବୁଝୁଥିଲେ ।

ବି.ଏ. ପଢ଼ିଲାବେଳକୁ ଗୋଟିଏ ଉଲ୍ଲେଖଯୋଗ୍ୟ ବିଷୟ ହେଉଛି ସେତେବେଳର ଜାତୀୟ ଆନ୍ଦୋଳନର ଉନ୍ମୂଳ ଉତ୍ତେଜନା । ଶ୍ରୀମତୀ ମାଳତୀ ଦେବୀ କଲେଜ ବାଟ ମୁହଁରେ ପିକେଟିଂ କରୁଥାନ୍ତି । ମନେପଡ଼େ ଅଧ୍ୟାପକଙ୍କର ସାମାନ୍ୟ ଇଙ୍ଗିତରେ ଆମେ ସେଠାରୁ କିପରି ଅପସରି ଯାଇଥିଲୁ । ରାଜନୈତିକ ଆନ୍ଦୋଳନରେ ଯୋଗଦେବା ଦୂରର କଥା ପାଠ୍ୟନିର୍ଘଣ୍ଟ ବାହାରେ କଲେଜର କୌଣସି କାମରେ ଆମର ସତ୍ତା ନ ଥିଲା । ଏହିପରି ଭାବରେ ୨ ବର୍ଷ ବି. ଏ. ଓ ୨ ବର୍ଷ ଏମ୍. ଏ. କ୍ଲାସରେ କଟିଲା । ଅଧ୍ୟକ୍ଷ ଡ୍ୟୁକ୍‌ଙ୍କ ବଦଳରେ ପ୍ରଫେସର ବାଥେଜା ଅଧ୍ୟକ୍ଷ ହୋଇ ଆସିଲେ । ଏହା ମଧ୍ୟରେ ଦୀର୍ଘ ୩୪ ବର୍ଷ ବିତିଯାଇଛି । ମୋର ଅଧ୍ୟକ୍ଷ ଓ ଅଧ୍ୟାପକମାନଙ୍କ ମଧ୍ୟରୁ ଅନେକେ ଇହଜଗତରେ ଆଉ ନାହାନ୍ତି । ଯେଉଁ ସହପାଠୀମାନେ ସରକାରୀ କର୍ମଚାରୀ ରୂପେ ନିଯୁକ୍ତ ହୋଇଥିଲେ ସେମାନେ କିଏ କିଏ ଅବସର ନେଇ କେଉଁଠାରେ ଅଛନ୍ତି । ଏହି ମହାବିଦ୍ୟାଳୟର ଗୃହ ଓ ଗୃହ ପରିବେଶର କେତେ ପରିବର୍ତ୍ତନ ହୋଇଅଛି । ଦ୍ରୁତଗତି ପଥରେ ଆମର ମହାବିଦ୍ୟାଳୟ ଆଗେଇ ଚାଲିଛି । ଆଜି ଏହି ଶତବାର୍ଷିକୀରେ ଜଣେ ପୁରାତନ ଛାତ୍ରୀଭାବରେ ମୁଁ ଏହାର ଉତ୍ତରୋତ୍ତର ଶୁଭ କାମନା କରୁଅଛି ।

ରେଭେନ୍ସା କଲେଜ ଓ ଓଡ଼ିଆ ସାହିତ୍ୟ

ଅଧ୍ୟାପକ ରବୀନ୍ଦ୍ରକୁମାର ପ୍ରହରାଜ

ଓଡ଼ିଆ ବିଭାଗ, ରେଭେନ୍ସା ସାନ୍ଧ୍ୟ କଲେଜ

ଊନବିଂଶ ଶତାବ୍ଦୀର ମଧ୍ୟ ଭାଗରେ ଓଡ଼ିଆ ଭାଷାର ସ୍ଥିତି ଯେଉଁ ସମୟରେ ବାଦାନୁବାଦ ଆରମ୍ଭ ହୋଇଥିଲା । ସେଥିରେ ପ୍ରଧାନ ସୂତ୍ର ଥିଲା ଓଡ଼ିଆ ଭାଷାରେ ଯଥୋପଯୁକ୍ତ ପାଠ୍ୟପୁସ୍ତକର ଅଭାବ । ତେଣୁ ଯେଉଁମାନେ ରେଭେନ୍ସା କଲେଜର ଆଦ୍ୟକାଳର ଅଧ୍ୟାପକ ଥିଲେ ସେମାନଙ୍କ ମଧ୍ୟରୁ ଅଧିକାଂଶଙ୍କର ସମସ୍ତ ଶକ୍ତି ଓ ପ୍ରତିଭା ପାଠ୍ୟପୁସ୍ତକ ରଚନା ଦିଗରେ ବିନିଯୁକ୍ତ ହୋଇଥିଲା । ଏହି କଲେଜରୁ ଉତ୍ତୀର୍ଣ୍ଣ ହୋଇଥିବା ପ୍ରଥମ ଏଫ୍. ଏ, ବି. ଏ ଓ ଏମ୍. ଏ. ଛାତ୍ର ଯଥାକ୍ରମେ ଯଦୁମଣି ଘୋଷ (୧୮୭୦), ଦୁର୍ଗାଚରଣ ସାହୁ (୧୮୮୦), ଗୋପାଳବଲ୍ଲଭ ଦାସ (୧୮୮୪)ଙ୍କ ମଧ୍ୟରୁ ଶେଷୋକ୍ତ ଦୁଇଜଣ ସାହିତ୍ୟ ରଚନା କ୍ଷେତ୍ରରେ ମନୋନିବେଶ କରିଥିଲେ । ଦୁର୍ଗାଚରଣ କେତେକ ପାଠ୍ୟପୁସ୍ତକର ରଚୟିତା ଭାବରେ ପରିଚିତ ହୋଇଥିଲେ । ଗୋପାଳବଲ୍ଲଭ ରାଧାନାଥ ବିରୋଧୀ 'ଇନ୍ଦ୍ରଧନୁ' ପତ୍ରିକାର ଗୋଲକଧନ୍ଦା ଛଦ୍ମନାମରେ ସାହିତ୍ୟ ସମାଲୋଚନାରେ ପ୍ରବୃତ୍ତ ହେବା ସଙ୍ଗେ ସଙ୍ଗେ 'ଭକ୍ତରତ୍ନାବଳୀ', 'ପ୍ରୌଢ ସୁଧାକର' ଗ୍ରନ୍ଥଦ୍ୱୟର ସମ୍ପାଦନା ଓ 'କୋଣାର୍କେ ଉଷା', 'ତାରକ ସଂହାର, 'କବିତା ମଞ୍ଜରୀ' କାବ୍ୟ ଓ 'ଭୀମାଭୂୟାଁ' ଉପନ୍ୟାସର ରଚୟିତା ଭାବରେ ପ୍ରତିଷ୍ଠା ଅର୍ଜନ କରିଥିଲେ ।

୧୮୭୯ ମସିହାରେ ରେଭେନ୍ସା କଲେଜରୁ ଏଫ୍. ଏ. ପାଶ କରିଥିବା ଛାତ୍ର ଭଗବତୀ ଚାଟର୍ଜୀ, ବଳରାମ ଦାସ, ଚତୁର୍ଭୁଜ ପଟ୍ଟନାୟକ, ମଧୁସୂଦନ ରାଓ ଓ ଜେ. ଏସ୍. ରାହୁତଙ୍କ ମଧ୍ୟରୁ ଭଗବତୀଙ୍କ ବ୍ୟତୀତ ଅନ୍ୟମାନେ ପାଠ୍ୟପୁସ୍ତକ ରଚନା ଠାରୁ ଆରମ୍ଭ କରି ସର୍ଜନଶୀଳ ସାହିତ୍ୟ କ୍ଷେତ୍ରରେ ନିଜ ନିଜ ଯୋଗ୍ୟତାର ଯଥାର୍ଥ ପରିଚୟ ପ୍ରଦାନ କରିଥିଲେ । ବଳରାମ ଓ ମଧୁସୂଦନ ଉଭୟଙ୍କ ମଧ୍ୟରେ ମଧୁସୂଦନଙ୍କ ସାହିତ୍ୟ ସାଧନା ଓ ସିଦ୍ଧି ବ୍ୟାପକ ହେଲେ ହେଁ ଉତ୍କଳ ଦୀପିକା ଓ ଉତ୍କଳ ସାହିତ୍ୟରେ କେତେକ ଉଚ୍ଚକୋଟୀର କବିତାର ('ସନ୍ଧ୍ୟାବର୍ଣ୍ଣନା' 'ବର୍ଷା') କବି ଭାବରେ ବଳରାମ ସ୍ୱୀୟ ଦକ୍ଷତାର ପରିଚୟ ଦେଇଥିଲେ ।

ପରବର୍ତ୍ତୀ କାଳ ଅର୍ଥାତ୍ ୧୮୮୧—୯୦ ମସିହା ମଧ୍ୟରେ ଓଡ଼ିଆ ସାହିତ୍ୟ ରେଭେନ୍ସା କଲେଜର ଛାତ୍ରମାନଙ୍କ ଦ୍ୱାରା ସୁସମୃଦ୍ଧ ହୋଇଥିଲା । ଏ କାଳର ଅଧିକାଂଶ ଛାତ୍ର ପାଠ୍ୟପୁସ୍ତକ ବ୍ୟତୀତ ଯଥାର୍ଥ ସାହିତ୍ୟ ସାଧନାରେ ମନୋନିବେଶ କରି ଆଧୁନିକ ଓଡ଼ିଆ ସାହିତ୍ୟର ବିଭିନ୍ନ ବିଭାବକୁ ଶ୍ରୀସଂପନ୍ନ କରିଥିଲେ । ଏମାନଙ୍କ ମଧ୍ୟରେ ନାଟ୍ୟକାର ରାମଶଙ୍କର ରାୟ, କବି ଓ ଶିକ୍ଷାବିତ୍ ଚନ୍ଦ୍ରମୋହନ ମହାରଣା, ପ୍ରାବନ୍ଧିକ ଗଣପତି ଦାସ ଓ କାବ୍ୟକାର ମଣିଚରଣ ମହାପାତ୍ରଙ୍କ ନାମ ଉଲ୍ଲେଖଯୋଗ୍ୟ । ଓଡ଼ିଆ ସାହିତ୍ୟର ବିଧିବଦ୍ଧ ପ୍ରଥମ ନାଟକ 'କାଞ୍ଚିକାବେରୀ'ର ରଚୟିତା ଥିଲେ ରାମଶଙ୍କର ରାୟ । ଓଡ଼ିଆ ସାହିତ୍ୟର ଆଦ୍ୟକାଳୀନ ଅନ୍ୟତମ ଉପନ୍ୟାସ 'ବିବାସିନୀ' ତାଙ୍କର ଲେଖନୀ ପ୍ରସୂତ । କବିତା ପୁସ୍ତକ 'ନବୋଦ୍ୟମ'ର କବି ଓ 'କଥାବଳୀ' ଏବଂ ବହୁ ଉପାଦେୟ ପ୍ରବନ୍ଧର ଲେଖକ ତଥା ଆଦର୍ଶ ଶିକ୍ଷକ ଓ ବିଶିଷ୍ଟ ପଣ୍ଡିତ ଭାବରେ ଚନ୍ଦ୍ରମୋହନ ଓଡ଼ିଆ ସାହିତ୍ୟ କ୍ଷେତ୍ରରେ ସୁପରିଚିତ । 'ବ୍ରଜବନ୍ଧୁ ବିରହ' ଓ 'ସୁରଲକ୍ଷ୍ମୀ' କାବ୍ୟଦ୍ୱୟର ମଣିଚରଣ ମହାପାତ୍ର ଇଂରେଜୀ କାବ୍ୟଶୈଳୀ ଦ୍ୱାରା ପ୍ରଭାବିତ ହୋଇଥିବାର ଜଣାଯାଏ ।

୧୮୯୧-୧୯୦୦ ମସିହା ମଧ୍ୟରେ ରେଭେନ୍ସା କଲେଜର ଯେଉଁ ଛାତ୍ରଗଣ ସାହିତ୍ୟ ସୃଷ୍ଟିରେ ସମଧିକ ଖ୍ୟାତି ଲାଭ କରିଥିଲେ ସେମାନଙ୍କ ମଧ୍ୟରେ ଗୋପାଳଚନ୍ଦ୍ର ପ୍ରହରାଜ, ନନ୍ଦକିଶୋର ବଳ ଓ ଗୋପବନ୍ଧୁ ଦାଶଙ୍କର ନାମ ଚିରସ୍ମରଣୀୟ । ଓଡ଼ିଆ ସାହିତ୍ୟ ଅଭିବୃଦ୍ଧି କ୍ଷେତ୍ରରେ ଏମାନଙ୍କର ଐକାନ୍ତିକ ନିଷ୍ଠା ଓ ସାଧନାର ପଟାନ୍ତର ଦୁର୍ଲ୍ଲଭ । ଅନବଦ୍ୟ ବ୍ୟଙ୍ଗାତ୍ମକ ଶୈଳୀର ଅନୁବର୍ତ୍ତନରେ ଗୋପାଳଚନ୍ଦ୍ରଙ୍କର କୃତିତ୍ୱ ଯେପରି ଅସାଧାରଣ ଯଥାର୍ଥ ଓଡ଼ିଆ ଗୀତିକବିତା ଓ ପଲ୍ଲୀପ୍ରଧାନ ଭାବ ଚେତନାର ପ୍ରମୁଖ ପ୍ରବର୍ତ୍ତକ ଭାବରେ ନନ୍ଦକିଶୋରଙ୍କ ଦୃଷ୍ଟିଭଙ୍ଗୀ ସେହିପରି ଅନନ୍ୟ । ଗୋପବନ୍ଧୁ ଭାବୋଦ୍ଦୀପକ ଆବେଗପ୍ରଧାନ ଗୀତିକବିତା ଓ ପ୍ରବନ୍ଧର ସ୍ରଷ୍ଟା ଭାବରେ ଓଡ଼ିଆ ସାହିତ୍ୟରେ ସ୍ୱତନ୍ତ୍ର ସ୍ଥାନ ଦାବୀ

କରନ୍ତି । ଗୋପବନ୍ଧୁଙ୍କର ଭାବପ୍ରବଣ କବିଚିତ୍ତକୁ ରେଭେନ୍‌ସା କଲେଜ ଯେପରି ଆଲୋଡ଼ିତ କରିଥିଲା ତାର ପରିଚୟ ଦେବାକୁ ଯାଇ ସେ 'ରେଭେନ୍‌ସା କଲେଜରୁ ବିଦାୟ' ଶୀର୍ଷକ କବିତାରେ ପ୍ରକାଶ କରିଛନ୍ତି—

"ସଂସାର ବିଷମ ସ୍ଥାନ
ନାହିଁ ଜ୍ଞାନ, ନାହିଁ ଧ୍ୟାନ
ଅଜ୍ଞାନେ ସକଳେ ଏଥି ସତତ ଚଞ୍ଚଳ
ତୋ କୋଳ ସମାନ ନାହିଁ ଶାନ୍ତିମୟ ସ୍ଥଳ ।

×　　　　×　　　　×

କିନ୍ତୁ ମୋ ମନ-ନୟନ
କରି ମାତ ଉନ୍ମୀଳନ
ଚଖାଇଛ ମୋତେ ଯେଉଁ ସାମାନ୍ୟ ଅମୃତ
ଆମରଣ ତହିଁ ଯୋଗେ ହେବ କୃତକୃତ୍ୟ ।"

ସତ୍ୟବାଦୀ ସବୁଜଦଳ ଓ ଆଧୁନିକ ସ୍ରଷ୍ଟାସକଳ ଗଢି ଉଠିବାରେ ରେଭେନ୍‌ସା କଲେଜ ପ୍ରଥମ ପୃଷ୍ଠଭୂମି ଯୋଗାଇ ଦେଇଥିଲା । ସାମାଜିକ କୁସଂସ୍କାର ବିରୁଦ୍ଧରେ ଆନ୍ଦୋଳନ ଏବଂ ଜାତୀୟ ଜାଗରଣ ଲାଗି ଏହି କଲେଜ-ଜୀବନରୁ ହିଁ ନୀଳକଣ୍ଠ ଦାସ, ଗୋଦାବରୀଶ ମିଶ୍ର, କୃପାସିନ୍ଧୁ ମିଶ୍ର ଓ ହରିହର ଆଚାର୍ଯ୍ୟ ପ୍ରମୁଖ ଛାତ୍ରବୃନ୍ଦ ପ୍ରବନ୍ଧାଦି ରଚନା ମଧ୍ୟରେ ଉଦ୍ୟମଶୀଳ ହୋଇଉଠିଲେ ।

ଓଡ଼ିଆ ସାହିତ୍ୟରେ ସବୁଜଦଳ ଭାବରେ ବହୁପରିଚିତ କାଳିନ୍ଦୀ ଚରଣ ପାଣିଗ୍ରାହୀ, ଅନ୍ନଦାଶଙ୍କର ରାୟ, ବୈକୁଣ୍ଠନାଥ ପଟ୍ଟନାୟକ ପ୍ରମୁଖଙ୍କର ସାହିତ୍ୟିକ ଅଭିମୁଖ୍ୟ ଗଢ଼ି ଉଠିବାରେ 'ନନ୍‌ସେନ୍‌ସ୍‌ କ୍ଲବ' ଠାରୁ 'ସବୁଜ-ସାହିତ୍ୟ-ସମିତି' ପର୍ଯ୍ୟନ୍ତ ରେଭେନ୍‌ସା କଲେଜ—ଛାତ୍ର-ଜୀବନର ପରିବେଶର ପ୍ରଭାବ ପ୍ରତିଫଳିତ ହୋଇଛି ।

ଗ୍ରନ୍ଥାବଳୀରେ ସନ୍ନିବେଶିତ 'ସେ ଦିନର କବିତା' ପୁସ୍ତକର ମୁଖବନ୍ଧରେ କବି ମାନସିଂହ ସ୍ପଷ୍ଟତଃ ସ୍ୱୀକାର କରିଛନ୍ତି—"କଟକ ରେଭେନ୍‌ସା କଲେଜରେ ଛାତ୍ର ଜୀବନର ସେଇ ସ୍ୱପ୍ନ-ଆଦର୍ଶ-କଳ୍ପନାମୟ ପ୍ରଥମ, ଦ୍ୱିତୀୟ, ତୃତୀୟ ବର୍ଷ, ସେଇ ନିବିଡ଼, ନିଖୁଣ, ଆଦ୍ୟ ଯୌବନର ଲେଖା । ସ୍ପଷ୍ଟ ମନେ ପଡ଼ୁଛି ଯେ ପୂଜ୍ୟପାଦ ଅଧ୍ୟାପକ ରତ୍ନାକର ପତି ପ୍ରଭୃତି ରେଭେନସାର ଭିନ୍ନ ଭିନ୍ନ କ୍ଲାସ ରୁମ୍‌ରେ ଆବିଷ୍ଟ ଚିତ୍ତରେ ଓ ତାର ସ୍ୱରରେ ଯେତେବେଳେ ଲେକ୍‌ଚର୍‌ ଦେଇ ଚାଲିଥାନ୍ତି, ଠିକ୍‌ ସେତିକିବେଳେ ଏହି କବିତାଗୁଡ଼ିକ ମଧ୍ୟରୁ ଅନେକଙ୍କର ଜନ୍ମ ଓ ମୂର୍ତ୍ତିତା ପ୍ରାପ୍ତି ।" କବି ମାନସିଂହ କେବଳ ନୁହନ୍ତି, କବି ସଚ୍ଚିଦାନନ୍ଦ ରାଉତରାୟ, ଔପନ୍ୟାସିକ କାହ୍ନୁଚରଣ ମହାନ୍ତି, ଗୋପୀନାଥ ମହାନ୍ତି, ରାଜକିଶୋର ପଟ୍ଟନାୟକ, ଗାଳ୍ପିକ ରାଜକିଶୋର ରାୟ, ନାଟ୍ୟକାର ଗୋପାଳ ଛୋଟରାୟ ଓ ସମାଲୋଚକ ଅଧ୍ୟାପକ ଚିନ୍ତାମଣି ବେହେରା, ପ୍ରାଣବନ୍ଧୁ କରଙ୍କ ଠାରୁ ଆଧୁନିକ କବି ରମାକାନ୍ତ ରଥ ଓ ସୀତାକାନ୍ତ ମହାପାତ୍ରଙ୍କ ପର୍ଯ୍ୟନ୍ତ ଯଶସ୍ୱୀ ସାହିତ୍ୟିକମାନଙ୍କର ଜନ୍ମ, ଉନ୍ମେଷ ଓ ବିକାଶ ଲାଗି ରେଭେନ୍‌ସା କଲେଜର ଛାତ୍ର-ଜୀବନ ଯୋଗାଇ ଥିଲା ପ୍ରଶସ୍ତ କ୍ଷେତ୍ର । ଲକ୍ଷ୍ୟ କରିବାର କଥା ଯେ ପରବର୍ତ୍ତୀ ସାହିତ୍ୟ ସାଧନା ଏମାନଙ୍କର କଲେଜ-ଛାତ୍ର-ଜୀବନକୁ ବିସ୍ମୃତ କରି ନାହିଁ । ବରଂ ଏମାନଙ୍କ ମଧ୍ୟରୁ କେହି କେହି ବ୍ୟକ୍ତି ସେମାନଙ୍କ ସମୟର ରେଭେନ୍‌ସା କଲେଜର ଜଣେ ଜଣେ କୃତୀ ଛାତ୍ର ।

୧୯୨୯ ମସିହାରେ କଲିକତା ବିଶ୍ୱବିଦ୍ୟାଳୟ ଅଧୀନରେ ଓଡ଼ିଆ ଭାଷା ଓ ସାହିତ୍ୟ ସମ୍ପର୍କୀୟ ଉପାଧି ଉତ୍ତର ଶ୍ରେଣୀ ପ୍ରତିଷ୍ଠିତ ହେବା ପରେ ଓଡ଼ିଆ ସାହିତ୍ୟ ସମ୍ପର୍କୀୟ ସମାଲୋଚନା ଓ ଗବେଷଣା ସେପରି କିଛି କୋଠରି ହୋଇ ପାରି ନ ଥିଲେ ହେଁ ରେଭେନ୍‌ସା କଲେଜର ଉପାଧି ଉତ୍ତର ଓଡ଼ିଆ ବିଭାଗ ଦ୍ୱାରା ଏହି ବିଭାଗର ସମଧିକ ସମୃଦ୍ଧି ସାଧିତ ହୋଇଥିଲା । ଏହି ବିଭାଗର ପ୍ରଥମ ମୁଖ୍ୟ ଅଧ୍ୟାପକ ସ୍ୱର୍ଗତଃ ଡକ୍ଟର୍‌ ଆର୍ତ୍ତବଲ୍ଲଭ ମହାନ୍ତିଙ୍କର ନିଷ୍ଠା, ନିରବଚ୍ଛିନ୍ନ ସାଧନା ଓ ପ୍ରାଣସ୍ପର୍ଶୀ ପ୍ରେରଣା ପରଂପରାର ଗୌରବ ବହି ଓଡ଼ିଆ ସାହିତ୍ୟର ଅଧ୍ୟୟନ, ଅନୁଧ୍ୟାନ ଓ ସମୀକ୍ଷଣ ଲାଗି ବହୁ ଖ୍ୟାତନାମା, କୃତବିଦ୍ୟ ଅଧ୍ୟାପକ ଓ ଛାତ୍ରମାନଙ୍କୁ ଯେପରି ପ୍ରବୃତ୍ତ କରି ଆସିଛି ତାହା ଓଡ଼ିଆ-ସାହିତ୍ୟ-ଇତିହାସରେ ଏକ ଅବିସ୍ମରଣୀୟ ଅଧ୍ୟାୟ ।

ଆଜି ସେ ରେଭେନ୍‌ସା କଲେଜର ପ୍ରତ୍ୟେକ ଶିକ୍ଷାର୍ଥୀ ଉତ୍କଳମଣି ଗୋପବନ୍ଧୁଙ୍କ ସହି କଣ୍ଠ ମିଳାଇ ଏହାହିଁ ଗାନ କରିବା ଉଚିତ ହେବ :—

"ଶିଖାଇଛ ଯେଉଁ ଶିକ୍ଷା
ଦେଇଅଛ ଯେଉଁ ଦୀକ୍ଷା
ନିରନ୍ତର ପ୍ରତିଫଳୁ ତାହା ମୋ ଜୀବନେ
ଏହି ଭିକ୍ଷା ଅକିଂଚନ କରେ ଶ୍ରୀଚରଣେ ।"

ସୂର୍ଯ୍ୟସାକ୍ଷୀର ଅପମୃତ୍ୟୁ

ଅଧ୍ୟାପକ ଶ୍ରୀ ରବୀନ୍ଦ୍ରକୁମାର ମିଶ୍ର
ରାଜନୀତି ବିଜ୍ଞାନ ବିଭାଗ
ରେଭେନ୍ସା କଲେଜ

ମୁଁ ତୁମର ଏକାନ୍ତ ନିଜର । ତୁମେ ମୋର ଅତି ଆପଣାର । ଆମର ଘନିଷ୍ଠତାର କାହାଣୀ ଗୋଟିଏ ଶ୍ରେଷ୍ଠ ଇତିହାସ । ସବୁ କାହାଣୀ ସ୍ରୋତ ପରି । ସବୁ ସ୍ରୋତ ଆଗକୁ ବଢେ । ଅତୀତ, ବର୍ତ୍ତମାନ ଛକ ବାଟ ଦେଇ ଭବିଷ୍ୟତକୁ ଯାଏ । ଇତିହାସ ଟିକେ ଲମ୍ବା ହୁଏ । ଲମ୍ବି ଚାଲିଥାଏ । ନୂଆ ନୂଆ ପୃଷ୍ଠା ଯୋଡ଼ାହୁଏ ।

କିନ୍ତୁ ମୁଁ ? ମୋର ଅତୀତଟା ସେଇ ଅତୀତରେ ନିଶ୍ଚିହ୍ନ ହୋଇଯାଇଛି । ମୋର ଜୀବନଦୀପ ଥରି ଥରି ନିଭିଗଲା ପରେ ଧୂଆଁ ଟିକକ ବି ମିଳେଇ ଯାଇଛି ମହାଶୂନ୍ୟରେ । ନାଟକର ବିଷ୍କମ୍ଭକ । ଇତିହାସର ପୂର୍ଣ୍ଣଚ୍ଛେଦ । ବର୍ତ୍ତମାନଟା ମୋର କରୁଣ ଦୀର୍ଘଶ୍ୱାସ । ଭବିଷ୍ୟତ 'କିଛି ନାହିଁ'ର ବ୍ୟର୍ଥ ପ୍ରତିଧ୍ୱନି । ତେଣୁ ଅତୀତଟା ହିଁ ମୋର ସର୍ବସ୍ୱ । ମୁଁ ତାକୁ ଭୁଲିବି କେମିତି ?

ତୁମେ କିନ୍ତୁ ବେଶ୍ ଭୁଲିପାରିଛ । ତୁମେ ସବୁ ସେଇ ଜାତିର ଦାୟାଦ ଯିଏ ଅତୀତ ଗୌରବର ଡିଣ୍ଡିମ ବଜାଇ ବର୍ତ୍ତମାନରେ ଶୋଇ ଶୋଇ ଭବିଷ୍ୟତର ତାସ୍‌ଘର ତୋଳେ ? ତେଣୁ ତମେ ମତେ ମନରୁ ନ ପାଶୋରିବ କେମିତି ? ମୁଁ କିଏ, କେଉଁଠୁ ଆସିଲି, କୁଆଡ଼େ ଗଲି ଟିକେ ଭାବିଲନି ? ଗୋଟାଏ ସାମାନ୍ୟ ଦୁର୍ଘଟଣା କିଛି ମତେ ଭୁଲିଗଲ ?

ମୁଁ କିନ୍ତୁ ତମକୁ ଭୁଲିନି । ତମକୁ ଦେଖି ଦେଖି ମୁଁ ବଞ୍ଚିଥିଲି । ସକାଳୁ ସଞ୍ଜ ଯାଏ ତମର କୋଳାହଳରେ ମୁଁ ଜୀବନ ପାଏ । ତମେ ଚାଲିଗଲେ ମତେ ଏକୁଟିଆ ଲାଗେ ।

ତମେ ଆସ । କେବେ ଏକା, କେବେ ଦଳ ଦଳ । ପ୍ରତିବର୍ଷ ମୁଁ ନୂଆ ମୁହଁ ଦେଖେ, ଠିକ୍ ମୋ ଘରପାଖରେ ନୂଆ ଫୁଲ ପରି ସରଳ, କଅଁଳ ଦୁବ ପରି ସତେଜ । ମୋ ପାଖରେ ଠିଆ ହୋଇ ଆଗ୍ରହରେ ମତେ ଚାହିଁରହ । ଆଶ୍ଚର୍ଯ୍ୟରେ ତମ ଆଖି ଦିଟା ଏତେ ବଡ଼ ବଡ଼ ହୋଇ ଯାଏ ଯେ ମୁଁ ତମ ପୁଅ ଡୋଳାରେ ମତେ ଦେଖିପାରେ । ତମେ ମୋର ଅଇନା । ତମ ଆଖିରେ ମୁଁ ନିଜକୁ ଦେଖି ତୃପ୍ତି ପାଏ । ଥରେ ଜଣେ ଆଉ ଜଣକୁ କହୁଥିଲା—ପ୍ରଥମେ ଆସି ମତେ ଦେଖିବାକୁ କୁଆଡ଼େ ତା' ବାପା ତାକୁ କହିଥିଲେ । ସେଇଥିପାଇଁ ସେ ମୋ ପାଖକୁ ତୀର୍ଥ କରି ଆସିଛି । ମୁଁ ଝିଅଙ୍କ ପରି ଲାଜରେ ଜଡ଼ସଡ଼ ହୋଇଗଲେ ବି ସେମାନଙ୍କୁ ଜଣେଇ ଦିଏନି ମୋ ମନକଥା ।

ମୋ ଦେହଟା ମୁଗୁନି ପଥର ପରି କଳା ଆଉ ଟାଣ । କିନ୍ତୁ ବିଶ୍ୱାସ କର, ମୋ ଦେହରେ ବି ଶିହରଣ ଆସେ ଯଦି କେହି ଚପଳା କିଶୋରୀ ତାର କଅଁଳ ପାପୁଲିଟାକୁ ମୋ ଦେହରେ ଘଷି ଦେଇ ଚାଲିଯାଏ । ଝିଅଟିର ଅନ୍ୟମନସ୍କ ବ୍ୟବହାର ମତେ ଉନ୍ମାଦ କରେ । ତା'ର ଫେରିବା ବାଟକୁ ମୁଁ ଚାହିଁରହେ ।

ଆଉ କେବେ ଦୁଷ୍ଟ ପିଲାଏ ଚକ୍ ଧରି ମୋ ଦେହରେ ଗୁଡ଼ାଏ ଅନାବନା ଗାର ଟାଣି ସୃଷ୍ଟି କରନ୍ତି ଅବୋଧ ଆଧୁନିକ ରେଖାଚିତ୍ର । କିଏ ପୁଣି ଏଣେ-ତେଣେ କନ କନ ଚାହିଁ ଗୋଟେ ଦି'ଟା ଶବ୍ଦ ଲେଖି ଦ୍ରୁତ ବେଗରେ ପଳାଏ ତ ଆଉ କିଏ ଆସି ସେ ଶବ୍ଦ ଗୁଡ଼ାକୁ ଲିଭେଇଦିଏ ସେ ଗୁଡ଼ା ଶ୍ଳୀଳ ନୁହେଁ ବୋଲି । କେହି ଜଣେ ତରୁଣ ବିପ୍ଳବୀ ବନ୍ଧୁ ଆସି ମୋର ଇଟା ରଙ୍ଗର ବେଢା ଉପରେ 'ଦାଆ ହାତୁଡ଼ି'ର ସଙ୍କେତ ଆଙ୍କି ଦିଅନ୍ତି ବା ଜଣେ କାହାର ଜିନ୍ଦାବାଦ ଲେଖି ମୋ

ଦେହରେ ଛାଡ଼ିଯାନ୍ତି ବିପ୍ଳବର ବାର୍ତ୍ତା । ତାଙ୍କ ମନରେ ଆତ୍ମସନ୍ତୋଷ ଆସେ, ସେ ତାଙ୍କ ବିପ୍ଳବର ପ୍ରଥମ ପର୍ବ ଶେଷ କଲେ ବୋଲି । ଏ ସମସ୍ତଙ୍କୁ ମୁଁ ହସି ହସି କ୍ଷମା ଦିଏ । କାରଣ ସେ ରେଖାଚିତ୍ର, ଅଶ୍ଳୀଳ ଶବ୍ଦ ବା 'ହାଆ ହାଭୁଡ଼'—ସବୁଗୁଡ଼ା ଉଦ୍ଦାମ ଯୌବନର ଏକ ଆଂଶିକ ପରିପ୍ରକାଶ ମାତ୍ର, କ୍ଷଣିକ ଉନ୍ମାଦନାର ପ୍ରତିଫଳନ । ଗଭୀର ଅନ୍ତର୍ଶକ୍ତିର ଇଙ୍ଗିତ ନାହିଁ ସେଥିରେ ।

ଦି'ଜଣ ଝିଅପୁଅ ଏକାଠି ଆସନ୍ତି । ପରିଚୟ ଅଳ୍ପ ଦିନର । ପରସ୍ପରକୁ ଦେଖିବାକୁ ତାଙ୍କୁ ଭଲ ଲାଗେ । ତାକୁ ସେମାନେ ପ୍ରେମ ବୋଲି ଭାବି ବସନ୍ତି । ପୁଣି ମନରେ 'କିନ୍ତୁ' ଜାଗେ । କାରଣ ପରିଚିତି ଓ ପ୍ରେମର ମଝିରେ ସୀମାରେଖାଟି ନିର୍ଦ୍ଦିଷ୍ଟ ନୁହେଁ । ଗୋଟିଏ ଅସ୍ପଷ୍ଟ ଗୋଧୂଳି ମାତ୍ର । ତେଣୁ ସେମାନେ ମନର ଅଲଗା ସୂତାଖିଅକୁ ସଜାଡ଼ି ସଜାଡ଼ି ଆସି ପହଞ୍ଚନ୍ତି ମୋ ପାଖରେ । ମତେ ସାକ୍ଷୀ ରଖି କହିଯାନ୍ତି ମିଳନ ବିଚ୍ଛେଦର, ଆଶା ନିରାଶାର କେତେଗୁଡ଼ାଏ ଭଙ୍ଗା ଭଙ୍ଗା ଡାଇଲଗ୍ । ଦୁଇ ପାଖରୁ ମୋ ଉପରେ ଭରା ଦେଇ ନଇଁ ପଡ଼ନ୍ତି ସେମାନେ । ସାମାଜିକ ଦୃଷ୍ଟିକୋଣରୁ ଦୁହିଁଙ୍କ ମଧ୍ୟରେ ଆବଶ୍ୟକୀୟ ଦୂରତ୍ୱ ରକ୍ଷା କରି ମୁଁ ଠିଆ ହୋଇଥାଏ । ଝିଅଟି ଅତି ସନ୍ତର୍ପଣରେ ମୋ ଦେହର ସବୁ ଧୂଳି ପୋଛି ଦେଇଥାଏ ତାର ଶାଢ଼ୀର ପଣତରେ । ମୁଁ ତାକୁ ନୀରବରେ କୃତଜ୍ଞତା ଜଣାଏ । ସେମାନେ ଫେରିଯାନ୍ତି । କେବେ ଆଶାର ଆଲୁଅରେ ତ କେବେ ବ୍ୟର୍ଥତାର ଅନ୍ଧକାରରେ । ମୋର ନିଃସଙ୍ଗ ହୃଦୟରୁ ବାହାରେ କେବଳ ଗୋଟିଏ ଦୀର୍ଘଶ୍ୱାସ ।

ମୁଁ ପୂର୍ବ ଓ ପଶ୍ଚିମ ଠାରୁ ସମାନ ବ୍ୟବଧାନ ରକ୍ଷା କରି ବସିଥାଏ । ମୋ ପାଇଁ ଉଭୟେ ସମାନ । କେହି ମୋର ପର ନୁହେଁ । ପୂର୍ବରୁ ସକାଳର ସୂର୍ଯ୍ୟ ମୋ ଦେହରୁ କାକରର ମୁକ୍ତାବିନ୍ଦୁ ସବୁ ଲୁଟିନିଏ । ମୋ କାମ ଆରମ୍ଭ ହୁଏ । ସମୟଟା ଚୋର ପରି ପାଦ ଟିପି ଟିପି ନିଃଶବ୍ଦରେ ଦୌଡ଼େ । ତମେ ତାକୁ ଧରି ପାରିବନି । କେହି ଧରି ପାରିବେନି । କିନ୍ତୁ ମୁଁ ତମକୁ ମନେ ପକାଇ ଦିଏ ସେ ସମୟଟା ଦୌଡ଼ୁଛି । ତମେ ତାକୁ ଧରି ନ ପାରିଲେ ବି ତା' ପଛରେ ଅଣନିଃଶ୍ୱାସୀ ହୋଇ ଦୌଡ଼ିବାକୁ ତମକୁ ପ୍ରେରଣା ଦେବା ତ ମୋର କର୍ତ୍ତବ୍ୟ । ସେଥିପାଇଁ ମୋର ସୃଷ୍ଟି । ସକାଳେ ତମେ ଆସ ମନରେ ବଡ଼ ହେବାର ସ୍ୱପ୍ନ ନେଇ । ମୁଁ ତମକୁ ସ୍ୱାଗତ କରେ । ତମର ସ୍ୱପ୍ନ ସାର୍ଥକ ହେଉ—ନୀରବରେ ପ୍ରାର୍ଥନା କରେ ।

ମୋ ଦେହରେ ଅବିର ବୋଳି ପଶ୍ଚିମରେ ସୂର୍ଯ୍ୟ ବୁଡ଼େ । ଦିନାନ୍ତରେ କ୍ଳାନ୍ତିର ବୋଝ ବୋହି ଘରମୁହାଁ ବଳଦ ପରି ତମେ ଦୌଡ଼ । ମତେ ଟିକେ ଫେରି ଚାହଁନି । ମୁଁ କିନ୍ତୁ କାଲି ପାଇଁ ଅପେକ୍ଷା କରେ, ତମକୁ ଆଉ ସୂର୍ଯ୍ୟକୁ, ଯିଏ ମତେ ଆଣିଦିଏ ନୂଆ ଆଗମନୀର ବାର୍ତ୍ତା । ରାତିର ନୀରବତାରେ ମୁଁ ବୁଡ଼ିଯାଏ । ଆକାଶର ତାରାଙ୍କର ଚୁପ୍‌ଚାପ୍ କଥା-ବାର୍ତ୍ତା ବେଶ୍ ଉପଭୋଗ୍ୟ । ଘଡ଼ିଏ ପହରେ ପାଇଁ ଚନ୍ଦ୍ରଟା ପହରା ଦିଏ । ମାସକେ ଥରଟିଏ ମାତ୍ର ସେ ମତେ ଜ୍ୟୋତ୍ସ୍ନାରେ ଗାଧୋଇ ଦିଏ ସାରା ରାତି । ଟିକିଏ ଜ୍ୟୋତ୍ସ୍ନା ଦେବା ପାଇଁ ସେ ଠିକ୍ ସାଇଲକ୍ ପରି କୃପଣ । ଯେତେଦୂର ମୋର ଆଖି ପାଏ ଦେଖେ ଖାଲି ସବୁଜ ଘାସର ଗାଲିଚା । ଶୁଣେ ଖାଲି ଝିଙ୍କାରିର ସଙ୍ଗୀତ । ବାଇଗଣ କିଆରିରେ ମଣିଷ ମୁଣ୍ଡ ପରି ଚିତ୍ରିତ ହାଣ୍ଡି ପରି ମୁଁ ଏତେବଡ଼ ପ୍ରାନ୍ତରରେ ଏକୁଟିଆ ଜଗୁଆଳି । ଆକାଶର ଶୂନ୍ୟତା, ମାଟିର ନୀରବତା, ତାରାର କଥା ଓ ଝିଙ୍କାରିର ଗୀତ—ଏ ସବୁର ଗୋଟାଏ ଅବୋଧ ଓଁ ମଧ୍ୟରେ ନିସ୍ପନ୍ଦ ଭାବେ ଠିଆ ହୋଇଥାଏ ନିଷ୍ଟୁପ୍ ମୁଁ । ଚିହ୍ନିଲ ମୁଁ କିଏ ?

ମୁଁ ସର୍ବଂସହା, ମାଟିଠୁ ଅଧିକ । ତମ ପାଇଁ ମୁଁ ହସି ହସି ସହେ ପ୍ରକୃତିର ତାଣ୍ଡବ । ନିଦାଘରେ ସୂର୍ଯ୍ୟ ମତେ ପୋଡ଼ି ପୋଡ଼ି ଅଙ୍ଗାର କରେ । ବର୍ଷାର ମୁନିଆ ବର୍ଚ୍ଛା ମତେ ଫୋଡ଼ି ଫୋଡ଼ି କରେ ରକ୍ତାକ୍ତ । ଶୀତ ରାତିରେ ହେମାଳିଆ ଆଶ୍ଳେଷରେ ମୁଁ ଜଡ଼ ପାଲଟେ । ତମେ ପ୍ରକୃତିର ସନ୍ତାନ ହୋଇ ପ୍ରକୃତିକୁ ଭୟ କରି ଦୂରରେ ରହି ମତେ ନିର୍ଦ୍ଦୟ ଭାବରେ ଛାଡ଼ି ଦେଇ ଏ ସବୁ ସହିବାକୁ । ମୁଁ ତମକୁ ସ୍ୱାର୍ଥପର କହୁନି । ମୁଁ ପରା ତମର ଶୁଭକାଂକ୍ଷୀ ।

କିନ୍ତୁ.........

ସେ ଦିନ ରାତି ମୋର ଏବେ ବି ମନେ ଅଛି । ସେ କରୁଣ ଅନୁଭୂତି ମୋର ଜନ୍ମଜନ୍ମାନ୍ତରେ ମନେ

ରହିବ । ସେ ବନ୍ଧାରେ ହୋଇଥିଲା ମୋର ଅପମୃତ୍ୟୁ । ହତ୍ୟା କରିଗଲା ମତେ । ନିଶାର୍ଦ୍ଧରେ ଅଦୂରର ପାଦ ଶବ୍ଦ ଶୁଣି କାନ ଡେରିଲି । ତାପରେ ପରି କେତେଜଣ ମଣିଷ, ଜ୍ୱଳନ୍ତ ଆଖିରେ ସେମାନଙ୍କର ଆଦିମ ହିଂସ୍ରତା । ମୁଁ ଭୟରେ ଶିହରି ଉଠିଲି । ବିକଳରେ ଚିତ୍କାର କଲି । ମୋର ଆର୍ତ୍ତନାଦ ନିଥର ରାତିର ଇଥରରେ ମିଳାଇଗଲା । ତମେ ଶୁଣି ପାରିଲନି । ତମେ ମତେ ରକ୍ଷା କରି ପାରିଲନି । ଆସନ୍ନ ମୃତ୍ୟୁପାଇଁ ମୁଁ ନିଜକୁ ପ୍ରସ୍ତୁତ କଲି । ସେମାନେ ମତେ ଭୀଷଣ ଆଘାତ କରି ଖଣ୍ଡ ଖଣ୍ଡ କାଟି ପକାଇଲେ । "ହେ ଈଶ୍ୱର ! ଏମାନଙ୍କୁ କ୍ଷମାକର । ଏମାନେ ଜାଣି ନାହାନ୍ତି କ'ଣ କରୁଛନ୍ତି"––ଏତିକି କହି ମୁଁ ଆଖି ବୁଜିଲି ।

ତା'ପରେ—ସେମାନେ ମୋର ଶବକୁ ବହୁ ଦୂରକୁ ନେଇଗଲେ । କେତେ ପାହାଡ଼ ଜଙ୍ଗଲ ନଦୀ ଡେଇଁ ସେମାନେ ପହଞ୍ଚିଲେ ମତେ ଦାହ କରିବାକୁ । ଠିକ୍ ସମୟରେ ପୁଲିସ୍ ମୋର ଶବ ଉଦ୍ଧାର କଲା । ମୋର ବିଖଣ୍ଡିତ ଦେହକୁ ସଜାଇ ମୋର ଛବି ସମ୍ବାଦ-ପତ୍ରରେ ବାହାରିଲା । ସେହି ଦିନୁ ଥାନାର ମାଲଖାନା ଘରେ ସେମାନେ ମୋ ଦେହକୁ ବାନ୍ଧି ରଖିଛନ୍ତି । ଏବେ ଚିହ୍ନିଲ ମତେ ?

ତମେ ସବୁ—ଯେଉଁମାନେ ମତେ ଏତେ ଭଲ ପାଉଥିଲ, ଯାହା ପାଇଁ ସମୟର ସୂଚନା ଦେଉଥିଲି, ଆଗେଇବାକୁ ଦେଉଥିଲି ପ୍ରେରଣା—ତମେ ମତେ ଭୁଲିଗଲ ଖୁବ୍ ଶୀଘ୍ର । ମୋ ଅପମୃତ୍ୟୁ ପରେ ତମେ ଆସିଥିଲ ମତେ ଦେଖିବାକୁ—ଦୁଃଖରେ ନୁହେଁ, କୌତୂହଳରେ । ମୋର ମୃତ୍ୟୁରେ ମୁଁ ଦୁଃଖ କରିନି । ତମକୁ ଛାଡ଼ି ଯିବାହେତୁ ମୁଁ ଦୁଃଖ କରିଥିଲି । ମତେ ହରାଇ ତମେ ତ ଦୁଃଖ କଲନି ? ତମେ ନୂତନ, ମୁଁ ପୁରାତନ । ତେଣୁ ମୋର ଆକର୍ଷଣ ତମକୁ ବାନ୍ଧି-ରଖି ପାରିଲନି । ତମେ ଆଗଉଛ । ରାସ୍ତା କଡ଼ର ମାଇଲ ଖୁଣ୍ଟ ପରି ପଛରେ ପଡ଼ି ରହିଛି, ମୁଁ ଅଲୋଡ଼ା, ଅଖୋଜା ।

କାରାଗାରରେ ରୁଦ୍ଧ ମୋର ଭଗ୍ନଶରୀର । ଆତ୍ମା ମୋର ପବନରେ ଉଡ଼ି ଉଡ଼ି ବିକଳରେ କାନ୍ଦୁଛି । ନେପଥ୍ୟରେ କାନ୍ଦୁଛି ଆଉ ଜଣେ, ଯେ ମୋତେ ନିର୍ମାଣ କରି ଗଢ଼ିଥିଲା । ମୋ ଦେହରେ ଆଣିଥିଲା ବିଜ୍ଞାନ ଓ କଳାର ଅପୂର୍ବ ସମନ୍ୱୟ । ସେ ମୋର ସ୍ଥପତି । ମୋର ସ୍ରଷ୍ଟା । ହେ ଅନାଗତ ପୁରୁଷ ! ତମ ଉପରେ ମୋର ଅନେକ ଆସ୍ଥା । ତମେ ମତେ ଅନ୍ଧାରରୁ ଆଲୁଅକୁ ଆଣିବ । ମତେ ନୂଆକରି ଗଢ଼ିବ । ପୁଣି ସୂର୍ଯ୍ୟ ଉଇଁବ । ଫୁଲ ଫୁଟିବ । ଘାସ କଅଁଳିବ । ମୁଁ, ତମେ, ଆମେ ସମସ୍ତେ ନୂଆ ଉଦ୍ଦୀପନା, ନୂଆ ପାଥେୟ ନେଇ ସୃଷ୍ଟି କରିବା ନୂଆ ଇତିହାସ ।

ଅତୀତ ଆଜି ବିସ୍ମୃତ । କିନ୍ତୁ ହେ ଭବିଷ୍ୟତ ! ତମେ ମତେ ହତାଶ କରିନ ।

(ରେଭେନ୍ସା କଲେଜରୁ ସୂର୍ଯ୍ୟଘଡ଼ି ଚୋରି ଘଟଣା ଉପରେ ଆଧାରିତ)

କର୍ତ୍ତବ୍ୟ ବୋଧିନୀ

ଗୋପବନ୍ଧୁ ପଟ୍ଟନାୟକ
ପ୍ରଥମ ବାର୍ଷିକ ବିଜ୍ଞାନ ଛାତ୍ର

୧୮୬୮ ମସିହାରେ ମହାବିଦ୍ୟାଳୟର ଦୁଇଟି ଶ୍ରେଣୀର ଆରମ୍ଭରେ ରେଭେନ୍ସା କଲେଜର ଭିତ୍ତି ପଡ଼ିଥିଲା । ତା' ପରେ ସମୟର ଗତି ସହ ପାଦ ମିଶାଇ ଏହାର କଳେବର ବୃଦ୍ଧି ପାଇବାକୁ ଲାଗିଲା ଏବଂ ଆଜି ଏହା ଏକ ସ୍ୱୟଂସମ୍ପୂର୍ଣ୍ଣ (Autonomous) ଅନୁଷ୍ଠାନ ହେବାକୁ ଯାଉଅଛି । ଓଡ଼ିଆ ଭାଷାର ଉନ୍ନତି ପାଇଁ ରେଭେନ୍ସାରୁ ନିରବଚ୍ଛିନ୍ନ ଭାବରେ ଅନୁଷ୍ଠାନର ପ୍ରାରମ୍ଭରୁ ଉଦ୍ୟମ ହୋଇ ଆସୁଅଛି । "କର୍ତ୍ତବ୍ୟ ବୋଧିନୀ" ରେଭେନ୍ସାର ତରୁଣ ପ୍ରାଣର ପ୍ରଥମ ଉନ୍ମେଷ । "କର୍ତ୍ତବ୍ୟ ବୋଧିନୀ"ର ପ୍ରତିଷ୍ଠାତା ଥିଲେ ତିନିଜଣ । ସେମାନଙ୍କ ମଧ୍ୟରେ ସ୍ୱର୍ଗତଃ ଗୋପବନ୍ଧୁ ଦାସ, ସ୍ୱର୍ଗତଃ ଲୋକନାଥ ପଟ୍ଟନାୟକ ରେଭେନ୍ସାର ଛାତ୍ର ଥିଲେ ଏବଂ ସ୍ୱର୍ଗତଃ ବ୍ରଜସୁନ୍ଦର ଦାସ କଲିକତା ବିଶ୍ୱବିଦ୍ୟାଳୟରେ ଅଧ୍ୟୟନରତ ଥିଲେ । ଓଡ଼ିଆ ଭାଷାର ବିକାଶ "କର୍ତ୍ତବ୍ୟ 'ବୋଧିନୀ'ର ପରମ ତଥା ଚରମ ଲକ୍ଷ୍ୟ ଥିଲା । ଏଣୁ ଏମାନେ ଓଡ଼ିଶାର ହୃତ୍ପିଣ୍ଡ କଟକ ସହରରେ ସଭା, ସମିତିମାନ କରି ଲୋକମାନଙ୍କୁ ଏ ବିଷୟରେ ସଚେତନ କରାଉଥିଲେ । "କର୍ତ୍ତବ୍ୟ ବୋଧିନୀ"ର ଦୂରନ୍ତପ୍ରସାରୀ ଫଳମାନଙ୍କ ମଧ୍ୟରୁ ଗୋଟିଏ ଥିଲା 'ମୁକୁର' ପତ୍ରିକାର ପ୍ରକାଶନ । ସ୍ୱର୍ଗତଃ ବ୍ରଜସୁନ୍ଦର ଦାସ ସ୍ୱାଧୀନଚେତା ଥିଲେ ଏବଂ କୌଣସି ଭ୍ରୂକ୍ଷେପ ନ କରି ସେ କିଛି ବର୍ଷ ପରେ "ମୁକୁର" ନାମକ ଏକ ମାସିକ ପତ୍ରିକା ପ୍ରକାଶ କରିଥିଲେ । ରାଧାନାଥ ତଥା ମଧୁସୂଦନଙ୍କର ଇଂରାଜୀ ଅନୁକରଣ ପ୍ରୀତିରୁ ସମ୍ପୂର୍ଣ୍ଣ ରୂପେ ମୁକ୍ତ ରହି ଏହି ପତ୍ରିକାଟି ଓଡ଼ିଆ ସାହିତ୍ୟରେ ଏକ ନୂତନ ଯୁଗର ଯେ ସୃଷ୍ଟି କରିଥିଲା ଏହା କହିଲେ ଅତ୍ୟୁକ୍ତି ହେବ ନାହିଁ ।

ଏ'ତ ଗଲା 'ମୁକୁର'ର ପ୍ରକାଶନ । ସ୍ୱର୍ଗତଃ ଲୋକନାଥ ପଟ୍ଟନାୟକ ଓ ସ୍ୱର୍ଗତଃ ଗୋପବନ୍ଧୁ ଦାସ ଥିଲେ ସେ ସମୟର ପ୍ରତିଷ୍ଠିତ ସାହିତ୍ୟିକ । ସେ ସମୟରେ ରେଭେନ୍ସା କଲେଜ ଥାଏ କଲିକତା ବିଶ୍ୱବିଦ୍ୟାଳୟ ଅଧୀନରେ । ୧୯୦୩ ମସିହାର କଥା । ବ୍ରଜସୁନ୍ଦର ଦାସ କଲିକତାରେ ବି. ଏ. ପଢୁଥିଲେ ଏବଂ ଅନ୍ୟ ଦୁଇଜଣଙ୍କର ବି. ଏ.ର ଶେଷବର୍ଷ । କଲିକତା ବିଶ୍ୱବିଦ୍ୟାଳୟ ବଙ୍ଗଳାର ପ୍ରାଧାନ୍ୟ ବଢ଼ାଇବାକୁ ସତତ ଚେଷ୍ଟିତ ଥା'ନ୍ତି । କଲିକତା ବିଶ୍ୱବିଦ୍ୟାଳୟ ସ୍ଥିର କଲେ ଯେ ବି. ଏ. ପରୀକ୍ଷାରେ ବଙ୍ଗଳାରେ ଏକ ପ୍ରବନ୍ଧ ଲେଖିବାକୁ ପଡ଼ିବ ଏବଂ ଏଥିରେ ଉତ୍ତୀର୍ଣ୍ଣ ହୋଇଥିବା ଛାତ୍ରର ନାମ ପାଖରେ ଏକ ତାରକାଙ୍କିତ ଚିହ୍ନ ଗେଜେଟ୍‌ରେ ବାହାରିବାର ବ୍ୟବସ୍ଥା ମଧ୍ୟ ବିଶ୍ୱବିଦ୍ୟାଳୟର କର୍ମକର୍ତ୍ତାମାନେ କରିଥିଲେ । "କର୍ତ୍ତବ୍ୟ ବୋଧିନୀ"ର ସଦସ୍ୟଗଣ ବିଶ୍ୱବିଦ୍ୟାଳୟର ଏ ଅନ୍ୟାୟ ନିୟମ ବିରୁଦ୍ଧରେ ଦୃଢ଼ସ୍ୱରରେ ପ୍ରତିବାଦ ଜଣାଇଥିଲେ । ସମସ୍ତ ଓଡ଼ିଆଭାଷୀମାନଙ୍କ ପକ୍ଷରୁ ଏମାନେ ଏକ ପ୍ରତିବାଦପତ୍ର ପଠାଇଥିଲେ । ଉଦାରମନା ସାର୍ ଜନ୍ ଉଡବର୍ଣ୍ଣ ସାହେବ୍ ସେତେବେଳେ ବଙ୍ଗର ଲାଟ୍ ଥିଲେ ଏବଂ ସେ କଲିକତା ବିଶ୍ୱବିଦ୍ୟାଳୟର ରେକ୍ଟର ମଧ୍ୟ ଥିଲେ । ବଙ୍ଗାଳୀ କର୍ମକର୍ତ୍ତାମାନଙ୍କ ଇଚ୍ଛା ବିରୁଦ୍ଧରେ ସେ ଏହି ଆବେଦନର ବିଚାର କରି ଓଡ଼ିଆରେ ବି.ଏ. ପରୀକ୍ଷାରେ ଓଡ଼ିଆମାନଙ୍କ ପାଇଁ ସ୍ୱତନ୍ତ୍ର ପ୍ରଶ୍ନ ହେବା କଥାଟିକୁ ମଞ୍ଜୁର କରିଥିଲେ । ତେଣୁ ଏହି ଯେଉଁ ନୂତନ ପରୀକ୍ଷାଟି ହେବାର ପ୍ରଥା ସୃଷ୍ଟି ହେଲା, ତହିଁରେ ପ୍ରଥମ ପରୀକ୍ଷାର୍ଥୀ ଥିଲେ ଲୋକନାଥ ପଟ୍ଟନାୟକ ଓ ଗୋପବନ୍ଧୁ ଦାସ । ଏ ଦୁହେଁ ଥିଲେ ପ୍ରବୀଣ ସାହିତ୍ୟରଥୀ । ଏଣୁ ଅତ୍ୟନ୍ତ ଉତ୍ସାହ ସହକାରେ ଦୁହେଁ ପରୀକ୍ଷା ଦେଇ ଫଳାଫଳକୁ ନିଶ୍ଚିନ୍ତ ହୃଦୟରେ ଅପେକ୍ଷା କରିଥିଲେ । ଓଡ଼ିଆ ପରୀକ୍ଷାର ପ୍ରଶ୍ନକର୍ତ୍ତା ତଥା ପରୀକ୍ଷକ ଥିଲେ ସ୍ୱର୍ଗତଃ

ମଧୁସୂଦନ ରାଓ । ଫଳ ବାହାରିବା ବେଳକୁ ଦେଖାଗଲା ଦୁହେଁଯାକ ଫେଲ୍ । ଏଥିରେ ସମସ୍ତେ ଆଶ୍ଚର୍ଯ୍ୟାନ୍ୱିତ ହୋଇ ପଡ଼ିଲେ । ବ୍ରଜସୁନ୍ଦର ବାବୁ ସେତେବେଳକୁ ପ୍ରେସିଡେନ୍ସି କଲେଜରୁ ବି.ଏ. ପାସ୍ କରି ଆସିଥାନ୍ତି । ସେ ପାଇ ମଧୁବାବୁଙ୍କୁ ଏ ବିଷୟରେ ପ୍ରଶ୍ନ କରିଥିଲେ । ମଧୁବାବୁ ଦୁଇଜଣଯାକଙ୍କୁ ୩୩ ନମ୍ବର ଦେଇଥିଲେ । ମାତ୍ର ଲୁହା କୋଚଟକୁ କମାର ବି କୋଚଟ । ବିଶ୍ୱବିଦ୍ୟାଳୟର କର୍ମକର୍ତ୍ତାମାନଙ୍କ ଦ୍ୱାରା ଉତ୍ତୀର୍ଣ୍ଣ ହେବାପାଇଁ ନମ୍ବର ୩୩ ରୁ ୫୦ କୁ ବଢ଼ାଇ ଦିଆ ହୋଇ ଏ ଦୁଇଜଣଙ୍କୁ ଫେଲ୍ କରି ଯାଇଥିଲା । ଆଉ ମଧ୍ୟ ଲୋକନାଥ ପଟ୍ଟନାୟକଙ୍କ ଲେଖା ଆକ୍ଷେପମୂଳକ ଥିଲା ବୋଲି ମଧୁବାବୁ କହିଥିଲେ । ଏହା ଫଳରେ 'କର୍ତ୍ତବ୍ୟ ବୋଧିନୀ' ର ସଦସ୍ୟଗଣଙ୍କୁ ରେଭେନ୍ସାର ଗୌରବୋଜ୍ଜ୍ୱଳ କକ୍ଷରେ ଅଧିକ ଏକବର୍ଷ ପାଇଁ ରହିବାକୁ ହୋଇଥିଲା ।

ସମ୍ବାଦପତ୍ରର ପୃଷ୍ଠାରେ ରେଭେନ୍ସା କଲେଜର ଇତିହାସ

ସଂକଳକ—ଅଧ୍ୟାପକ ଡକ୍ଟର ବଂଶୀଧର ମହାନ୍ତ
ଓଡ଼ିଆ ବିଭାଗ, ଉତ୍କଳ ବିଶ୍ୱବିଦ୍ୟାଳୟ

ଓଡ଼ିଶାରେ ଗୋଟିଏ କଲେଜର ପ୍ରୟୋଜନ:

୧୮୭୨ ମସିହାର 'ଉତ୍କଳ ଦୀପିକା', ଜାନୁୟାରୀ ୧୩ ତାରିଖ । ତହିଁରେ "ଓଡ଼ିଶାରେ ଗୋଟିଏ କଲେଜର ପ୍ରୟୋଜନ" ଶିରୋନାମାରେ ଗୋଟିଏ କ୍ଷୁଦ୍ର ପ୍ରବନ୍ଧ ପ୍ରକାଶିତ ହୋଇଥିଲା । ଆଜି ଆମେ ଦେଖୁଛୁ ଓଡ଼ିଶାରେ ଛତୁ ଫୁଟିଲା ଭଳି ଗାଁ ଗହଳରେ କଲେଜ ଉପରେ କଲେଜ ଗଢ଼ି ଉଠୁଛି କିନ୍ତୁ ସେତେବେଳେ ଓଡ଼ିଶାର ଜନତା ଗୋଟିଏ କଲେଜ ନିମିତ୍ତ ଉଦ୍‌ଗ୍ରୀବ ହୋଇ ଉଠିଥିଲେ ତାହା ସେହି ପ୍ରବନ୍ଧରୁ ଜଣାଯିବ ।

"ଓଡ଼ିଶାରେ ଗୋଟିଏ କଲେଜର ପ୍ରୟୋଜନ"
୧୮୭୨, ଜାନୁୟାରୀ ତା୧୩ରିଖ, କଟକ ।

କଟକ ହାଇସ୍କୁଲ ଗତ ପରୀକ୍ଷାରେ ଯେ ଫଳ ପ୍ରାପ୍ତ ହୋଇଅଛି ତାହା ଦେଖି ମନ ଯେମନ୍ତ ଆନନ୍ଦିତ ହେଉଅଛି ସେହି ପ୍ରାୟ ପୁଣି ବିଷାଦରେ ନିମଗ୍ନ ହେଉଅଛି । ଫାଷ୍ଟ ଆର୍ଟସ ପରୀକ୍ଷାରେ ୮ ଜଣ ଛାତ୍ର ଉପସ୍ଥିତ ହୋଇଥିଲେ, ତହିଁ ମଧ୍ୟରୁ ୭ ଜଣ ଦ୍ୱିତୀୟ ଶ୍ରେଣୀରେ ଉତ୍ତୀର୍ଣ୍ଣ ହେଲେ । ଏଥିରୁ ଛାତ୍ରଙ୍କ ତୀକ୍ଷ୍ଣ ବୁଦ୍ଧିର ପରିଚୟ ପ୍ରାପ୍ତ ହେଉଅଛି କିନ୍ତୁ ଏହାର ପରିଣାମ କି ? × × ଜଣେ ଦୁଇଜଣ ପରୀକ୍ଷାରେ ଉତ୍ତୀର୍ଣ୍ଣ ହୋଇଥିଲେ ଏପରି ବୋଲିବାର ହେତୁ ନ ଥିଲା । କିନ୍ତୁ ଏତେଗୁଡ଼ିଏ ଲୋକ ଏତେଦୂର ଯାଏ ପରିଶ୍ରମକରି ଯେ ଉଚ୍ଚ ଶିକ୍ଷାରୁ ବଞ୍ଚିତ ହେବେ ବଡ଼ ସନ୍ତାପର ବିଷୟ । କଟକରେ କଲେଜ ସ୍ଥାପନ ଏ ସନ୍ତାପରୁ ଉଦ୍ଧାର ହେବାର ଏକମାତ୍ର ଉପାୟ କିନ୍ତୁ ବର୍ତ୍ତମାନ ଉଚ୍ଚ ଶିକ୍ଷା ପ୍ରତି ଗଭର୍ଣ୍ଣମେଣ୍ଟଙ୍କ କଠିନ ବ୍ୟବହାର ଦେଖି ମନରେ ପ୍ରତ୍ୟୟ ହେଉ ନାହିଁ ଯେ ଓଡ଼ିଶାରେ ଆଉ ଶିକ୍ଷାର ଉନ୍ନତି ହେବ । ତେବେ ଆମ୍ଭମାନଙ୍କର ଗୋଟିଏ ଆଶା ଏହି ଅଛି ଯେ ଓଡ଼ିଶା ବଙ୍ଗ ଦେଶର ଗୋଟିଏ ସୁବା (ବା) ଅଟଇ, ବଙ୍ଗଳା ଓ ବିହାର ଅନ୍ୟ ଦୁଇ ସୁବା (ବା) । ଏଥିରେ ବଙ୍ଗଳାରେ ବହୁତ କଲେଜ ଅଛି କିନ୍ତୁ ଓଡ଼ିଶା କି ଦୋଷ କରିଅଛି ଯେ ଗୋଟିଏ ହେଁ ଛୋଟା କଲେଜ ପାଇବ ନାହିଁ । ବାସ୍ତବରେ ଏହାର ଗୋଟିଏ କଲେଜ ପ୍ରତି ଦାବୀ ହୋଇଅଛି । ଏଥିକି ଗଭର୍ଣ୍ଣମେଣ୍ଟ ବ୍ରହ୍ମପୁର କଲେଜ ଉଠାଇ ଦେଇ ଯେଉଁ ଲାଭ କରିଅଛନ୍ତି ତାହାର କୌଣସି ଅଂଶ ଓଡ଼ିଶାକୁ ଦେଲେ କାର୍ଯ୍ୟ ଚଳିପାରେ । ମହାମାନ୍ୟ ଗଭର୍ଣ୍ଣର ଜେନେରଲ ସାହେବ ଏବେ ଦୁଃଖିନୀ ଓଡ଼ିଶାର ଦୁର୍ଦ୍ଦଶା ସ୍ୱଚକ୍ଷୁରେ ଦର୍ଶନ କରିବାକୁ ଶୁଭାଗମନ କରୁଅଛନ୍ତି, ଏରୂପ ସଂଯୋଗକୁ ରାଜଯୋଟକ ବୋଲିଯାଇ ପାରେ । ଯେବେ ଗୋଟିଏ କଲେଜ ସ୍ଥାପନର ଆଜ୍ଞା ନ ହେବ ତେବେ ଏତେ ଯୋଗଟା କି ବ୍ୟର୍ଥ ଯିବ ? × × × ଶରୀର ପୋଷଣ ନିମିତ୍ତ ଆମ୍ଭେମାନେ ବଡ଼ କାତର ନୋହୁ । ଯଥେଷ୍ଟ ଧାନ ଫଳିବାରୁ ପ୍ରାଣ ଧାରଣ କରିବାକୁ ସମର୍ଥ ହେଉଅଛୁଁ ଓ ଯାହା ଅବା କଦା କଦା ଦୁର୍ଭିକ୍ଷର ଭୟ ଥିଲା ତାହା ନିବାରଣ ପକ୍ଷରେ ଗଭର୍ଣ୍ଣମେଣ୍ଟ ନାଳ ଖୋଳି ଆପଣା କର୍ତ୍ତବ୍ୟ ସାଧନ କରି ଅଛନ୍ତି । ଏଥର ମାନସିକ ଦୁର୍ଭିକ୍ଷ ବଳବତ୍ତର ରୂପେ ପଡ଼ିଲା । ଏଥିରୁ ଉଦ୍ଧାର କାରଣ କିଛି ଉପାୟ ହୋଇ ନାହିଁ । ଅତଏବ ସର୍ବାଗ୍ରେ ଗଭର୍ଣ୍ଣର ଜେନେରଲଙ୍କ ଆସିବା ଉପେକ୍ଷାରେ ଏହି କାର୍ଯ୍ୟଟି ରହିଅଛି" ।

ତତ୍କାଳୀନ ଓଡ଼ିଶାର ସାଧାରଣ ଶିକ୍ଷା—

ସେତେବେଳେ ଓଡ଼ିଶାର ଶିକ୍ଷାଦୀକ୍ଷା କଅଣ କପରି ଥିଲା ତାହା ତତ୍କାଳୀନ "ସାଧାରଣ ଶିକ୍ଷାଦାନର ବାର୍ଷିକ ବିଜ୍ଞାପନୀ"ରୁ ଜଣାପଡ଼ିଥାଏ । ୧୮୬୦-୭୧ ମସିହାରେ ଓଡ଼ିଶା ବିଭାଗର ରିପୋର୍ଟରେ ନିମ୍ନଲିଖିତ ମତେ ମନ୍ତବ୍ୟ ପ୍ରକାଶ କରାଯାଇଛି ।

"ସମାଲୋଚିତ ବର୍ଷରେ ବିଦ୍ୟାଳୟ ସଂଖ୍ୟା ୯୦ରୁ ୧୩୦ ପର୍ଯ୍ୟନ୍ତ ବୃଦ୍ଧି ହୋଇଅଛି ଏବଂ ଛାତ୍ର ସଂଖ୍ୟା ୫୦୯୫ ଠାରୁ ୫୬୯୦ ପର୍ଯ୍ୟନ୍ତ ବୃଦ୍ଧି ହୋଇ ଅଛି । କଟକ ହାଇସ୍କୁଲରେ ୧୬୪ ଜଣ ଛାତ୍ର ମଧ୍ୟରୁ କେବଳ ୪୦ଟି ବାଳକ ଓଡ଼ିଆ, ଅବଶିଷ୍ଟ ବାଳକମାନେ ବଙ୍ଗବାସୀ ଅଥବା ବହୁକାଳରୁ ଏଠାରେ ବାସ କରିଥିବା ବଙ୍ଗାଳିଙ୍କ ସନ୍ତାନ ଅଟନ୍ତି । ବାଲେଶ୍ୱର ଓ ପୁରୀ ଜିଲ୍ଲା ସ୍କୁଲମାନଙ୍କ ଦ୍ୱାରା ଏ ବର୍ଷ ଉତ୍ତମ କାର୍ଯ୍ୟ ହୋଇଅଛି ।

କଟକ:—କଟକ ନର୍ମାଲ ସ୍କୁଲର ଏବର୍ଷ ୪୭ ଜଣ ଶିକ୍ଷକ ପଦର ଉପଯୁକ୍ତତାର ପରୀକ୍ଷା ଦେଇ ବାହାରି ଅଛନ୍ତି । ଏ ଜିଲ୍ଲାରେ ୮ ସାହାଯ୍ୟ ପ୍ରାପ୍ତ ଏବଂ ୩ ସ୍ୱାଧୀନ ଇଂରାଜି ଏବଂ ଇଂରାଜି-ଉତ୍କଳ (Anglo-Oriya) ବିଦ୍ୟାଳୟ ଅଛି । ଏ ଜିଲ୍ଲାରେ ୧୯ ସରକାରୀ ଏବଂ ୩୪ ସାହାଯ୍ୟକୃତ ଭାଷା ବିଦ୍ୟାଳୟ ଅଛି ।

ପୁରୀ:—ଏ ଜିଲ୍ଲାରେ ୨ ସାହାଯ୍ୟକୃତ ଇଂରାଜି ସ୍କୁଲ ଏବଂ ୩ ସ୍ୱାଧୀନ ଇଂରାଜୀ-ଉତ୍କଳ ବିଦ୍ୟାଳୟ ଅଛି । ଦେଶୀୟ ଭାଷା ଶିକ୍ଷା ପାଇଁ ୧୩ ସରକାରୀ ଏବଂ ୨୨ ସାହାଯ୍ୟକୃତ ଓ ସ୍ୱାଧୀନ ବିଦ୍ୟାଳୟ ଅଛି । ଗଭର୍ଣ୍ଣମେଣ୍ଟ ଖୋର୍ଦ୍ଧା ନାମକ ବଡ଼ ମାହାଲରୁ ଜମିଦାର ସ୍ୱରୂପ ସଦର ମହକୁମାରେ ଗୋଟିଏ ବିଦ୍ୟାଳୟ ସ୍ଥାପନ କରିଅଛନ୍ତି ।

ବାଲେଶ୍ୱର :- ଏ ଜିଲ୍ଲାରେ ୪ଟା ଇଂରେଜି ଉତ୍କଳ ସାହାଯ୍ୟପ୍ରାପ୍ତ ଏବଂ ସ୍ୱାଧୀନ ବିଦ୍ୟାଳୟ ଅଛି । ଏତଦ୍ଭିନ୍ନ ଗଭର୍ଣ୍ଣମେଣ୍ଟ ଭାଷା ବିଦ୍ୟାଳୟ ୩ ମାତ୍ର ଓ ସାହାଯ୍ୟ ଏବଂ ସ୍ୱାଧୀନଭାଷା ବିଦ୍ୟାଳୟ ୧୮ ଅଛି । ଏ ବର୍ଷ ମଧ୍ୟରେ ଗଡ଼ଜାତ ରାଜାମାନେ ଗୋଟିଏ ଇଂରେଜି ଉତ୍କଳ ଏବଂ ୪ଟା ଭାଷାବିଦ୍ୟାଳୟ ସ୍ଥାପନ କରି ଅଛନ୍ତି । କେଉଁଝର ନାମକ ଅତିଦୂରବର୍ତ୍ତୀ ଷ୍ଟେଟ ମାହାଲରେ ବର୍ତ୍ତମାନ ୨୦ ବିଦ୍ୟାଳୟ ଓ ସେଠାରେ ୯୦୦ ବାଳକ ପଢ଼ୁଅଛନ୍ତି, ଏମାନଙ୍କ ମଧ୍ୟରୁ ୬୬୦ ଜଣ ବଣୁଆ ଲୋକ ଅଟନ୍ତି ।

ଓଡ଼ିଶା ପ୍ରାୟ ୭୦ ବର୍ଷ ହେଲା ଇଂରେଜଙ୍କ ଅଧୀନରେ ଆସିଅଛି । ମାତ୍ର ଏଠାରେ ଉପଯୁକ୍ତ ପ୍ରକାର ବିଦ୍ୟାଦାନ ନିମିତ୍ତ କେବଳ ୪ ବର୍ଷ ହେଲା ଉପାୟ ହୋଇଅଛି ଓ ସେଥିରେ ପୁଣି ଏଠାରେ ଗୋଟିଏ କଲେଜ ନ ହୋଇ କେବଳ ଏକ ହାଇସ୍କୁଲ ହୋଇଅଛି । ଯେବେ ଏକାବେଳକେ ଉଚ୍ଚଶିକ୍ଷା ଗଭର୍ଣ୍ଣମେଣ୍ଟ ଉଠାଇ ଦେବାର ମୁକ୍ତ କଣ୍ଠରେ ବୋଲନ୍ତି ତେବେ ଆମ୍ଭମାନଙ୍କର କିଛି ବକ୍ତବ୍ୟ ନ ଥିଲା । × × × ଓଡ଼ିଶା ଭିନ୍ନ ଖଣ୍ଡରେ ବିଭକ୍ତ ଓ ଭିନ୍ନସ୍ଥାନରେ ଦେଶ ଭାଷା ପୃଥକ୍, ବିଶେଷରେ ଓଡ଼ିଶା ସର୍ବାପେକ୍ଷା ନିର୍ଦ୍ଧନ ଦେଶ । ଏଠାରୁ କଲିକତାକୁ ଯାଇ ଛାତ୍ରମାନଙ୍କର ପଢ଼ିବା କଦାପି ସହଜ ନୁହଇ । ଏପର ବଙ୍ଗଳାରେ ଲୋକେ ବହୁକାଳରୁ ଗଭର୍ଣ୍ଣମେଣ୍ଟଙ୍କ ବ୍ୟୟରେ ଉଚ୍ଚ ଶିକ୍ଷା ପାଇ ଆସୁଅଛନ୍ତି ଓ ଓଡ଼ିଶାର ଜଣେ ସୁଦ୍ଧା ସେ ରୂପ ଶିକ୍ଷା ପାଇ ନାହିଁ । ଏମନ୍ତ ଅବସ୍ଥାରେ ଏ ସ୍ଥାନରେ ଉଚ୍ଚ ଶିକ୍ଷାର ବ୍ୟୟ ଊଣା କରିବା ଅତ୍ୟନ୍ତ ଗର୍ହିତ କର୍ମ ଏଥିରେ କୌଣସି ସନ୍ଦେହ ନାହିଁ । ଅତଏବ ଆମ୍ଭେମାନେ ଗଭର୍ଣ୍ଣମେଣ୍ଟଙ୍କୁ ଅନୁରୋଧ କରୁଅଛୁ ଯେ ଓଡ଼ିଶାକୁ ବଙ୍ଗଳାର ଅନ୍ୟାନ୍ୟ ସ୍ଥାନ ସହ ତୁଲ୍ୟ ନ କରି ଏଠାର ଶିକ୍ଷାଦାନ ସକାଶେ କିଛି ଅଧିକା ବ୍ୟୟ କରନ୍ତୁ ।" (ଉତ୍କଳଦୀପିକା, ପୃ୯୦)

ହାଇସ୍କୁଲରେ କଲେଜ ଶିକ୍ଷାର ଆରମ୍ଭ—

"ମାର୍ଟିନ ସାହେବଙ୍କ ବିଜ୍ଞାପନୀରୁ ଜଣାଯାଏ ଯେ କଟକ ହାଇସ୍କୁଲର କଲେଜ କ୍ଲାସ ପାଇଁ ଏ ବର୍ଷ ଟ ୧୬,୮୨୬ଙ୍କା ବ୍ୟୟ ହୋଇଥିଲା । ତହିଁରୁ କେବଳ ଟ ୧୩୪୫ ଛାତ୍ରଙ୍କ ଠାରୁ ଫିସ୍ ଗ୍ରହଣ ପୂର୍ବକ ଆଦାୟ ହୋଇଅଛି । ସୁତରାଂ ପ୍ରାୟ ସମୁଦାୟ ବ୍ୟୟ ଗଭର୍ଣ୍ଣମେଣ୍ଟଙ୍କର ବୋଲିବାକୁ ହେବ । ଅତି ଉଚ୍ଚ ଶିକ୍ଷା ଛଡ଼ା ଗଭର୍ଣ୍ଣମେଣ୍ଟଙ୍କର ଆଉ ସମସ୍ତପ୍ରକାର ଶିକ୍ଷାଦାନରେ ଟ ୩୦,୧୨୪ (ସରକାରଙ୍କର ଏବଂ ଟ ୩୦,୬୨୮) ଲୋକମାନଙ୍କର ବ୍ୟୟ ହୋଇଥିଲା ।"

"ଆମ୍ଭମାନଙ୍କ ଗ୍ରେଟ ଲାଟ୍ ସାର ଗର୍ଡ଼ଣ୍ଡ କେମ୍ବେଲ ଯେଉଁ ସମୟରେ ଓଡ଼ିଶାକୁ ଆସିଥିଲେ ସେ ସମୟରେ କଟକରେ ହାଇସ୍କୁଲ ପରିବର୍ତ୍ତରେ ଗୋଟିଏ କଲେଜ ସ୍ଥାପନ କରିବାର କଥା ତାହାଙ୍କ ଠାରେ ପ୍ରକାଶ ହୋଇ ଥିଲା ଓ ଜିଲ୍ଲାର କମିସନର ସାହେବଙ୍କ ଇଚ୍ଛା ଯେ ବାର୍ଷିକ ଟ ୧୨,୦୦୦ ଅଧିକା ଗଭର୍ଣ୍ଣମେଣ୍ଟ ଦେଲେ ସେ ଏ ପ୍ରସ୍ତାବକୁ ପରୀକ୍ଷା କରି ଦେଖିବେ । ଉକ୍ତ ଟଙ୍କା ମାସକୁ ଏକ ହଜାର ଲେଖାଏଁ ତଳ ଲିଖିତ ରୂପେ ଖର୍ଚ୍ଚ ହେବ ଯଥା :—

୧ ଜଣ ଅଧ୍ୟକ୍ଷ ମାସକୁ ଟ ୪୫୦
,, ଅଧ୍ୟାପକ ,, ଟ ୨୫୦
,, ରସାୟନ ଶିକ୍ଷକ ,, ଟ ୨୦୦
,, ବାଜେଖର୍ଚ୍ଚ ,, ଟ ୧୦୦

ବର୍ତ୍ତମାନ ହାଇସ୍କୁଲରେ ଟ ୯୮୪ ବ୍ୟୟ ହେଉଅଛି ଯେ ତହିଁ ମଧ୍ୟରୁ ଗଭର୍ଣ୍ଣମେଣ୍ଟ ଟ୬୨୫୦ ଦଅନ୍ତି । ଯାହା ହେଉ ବାର୍ଷିକ ମୋଟ ଟ ୨୪,୦୦୦ ରେ ପ୍ରସ୍ତାବିତ କଲେଜ ନିର୍ବାହ ହୋଇପାରିବ ଓ ଯେ ସ୍ଥଳେ ଢାକା ଓ ପାଟନା କଲେଜମାନଙ୍କରେ ଟ ୩୦୦୦୦ ଠାରୁ ଟ୩୫୦୦୦ ପର୍ଯ୍ୟନ୍ତ ବ୍ୟୟ ହେଉଅଛି ସେ ସ୍ଥଳେ ପ୍ରସ୍ତାବିତ ଖର୍ଚ୍ଚକୁ ଊଣା ବୋଲିବାକୁ ହେବ । ଅଧିକା ଟ୧୨୦୦୦ ମଧ୍ୟରୁ କମିଶନର ସାହେବ ଟ୨୦୦୦ ସ୍ଥାନୀୟ ଚାନ୍ଦାଦ୍ୱାରା ଉଠାଇବାକୁ ଚେଷ୍ଟା କରିବେ ବୋଲି କହି ଅଛନ୍ତି । ଏଥିକୁ ଲେଫ୍‌ଟେନେଣ୍ଟ ଗଭର୍ଣ୍ଣର ସାହେବ ଏହି ଅଭିପ୍ରାୟ ବ୍ୟକ୍ତ କରିଅଛନ୍ତି କି ଯେବେ ଏରୂପ ଚାନ୍ଦା ପାଞ୍ଚ ବର୍ଷ ପର୍ଯ୍ୟନ୍ତ ଦେବାପାଇଁ କମିଶନର ସାହେବ ଆଶ୍ୱାସ ଦଅନ୍ତି ତେବେ ଅବଶିଷ୍ଟ ଟ୨୦୦୦ ଗଭର୍ଣ୍ଣମେଣ୍ଟ ଦେଇ ପରୀକ୍ଷା ସ୍ୱରୂପ କଲେଜ ବସାଇବେ ।

ଉପର ଲିଖିତ ମର୍ମରେ ମାନ୍ୟବର ଲେଫ୍‌ଟେନେଣ୍ଟ ଗଭର୍ଣ୍ଣର ସାହେବ ଏକ ମନ୍ତବ୍ୟଗତ ଅପ୍ରେଲ ମାସ ୨୭ ତାରିଖରେ ଲେଖି ସ୍ଥାନୀୟ ଚାନ୍ଦା ଉଠିପାରେ କି ନା ଜାଣିବା ସକାଶେ କମିଶନର ସାହେବଙ୍କ ନିକଟକୁ ପତ୍ର ଲେଖି ଅଛନ୍ତି । ଉକ୍ତ ମନ୍ତବ୍ୟରେ ଏହା ମଧ୍ୟ ଲେଖାଅଛି ଯେ ଓଡ଼ିଶାରେ ବର୍ତ୍ତମାନ କଲେଜରେ ପଢ଼ିବା ଭଳି ଛାତ୍ର ଅନେକ ପାଉନାହାନ୍ତି । ପକ୍ଷାନ୍ତରେ ଓଡ଼ିଆମାନେ କହନ୍ତି ଯେ ପ୍ରେସିଡେନ୍‌ସି ଠାରୁ ସେମାନେ ଅନେକ ଅନ୍ତରରେ ଥିବାରୁ ବହୁତର କଷ୍ଟ ସହ୍ୟ କରିବାକୁ ବାଧ୍ୟ ହୁଅନ୍ତି । କାରଣ କଲିକତାକୁ ନ ଗଲେ ଉପାଧି ପାଇବା ଯୋଗ୍ୟ ହେବାର ଉପାୟ ନାହିଁ । କୌଣସି ବଙ୍ଗାଳି ବା ବିହାରୀ ଏରୂପ ଦୁର-ବସ୍ଥାରେ ପତିତ ହୋଇ ନାହିଁ । ଅତଏବ ଯେବେ ଓଡ଼ିଆମାନେ କଟକରେ କଲେଜ ସ୍ଥାପନ କରିପାରନ୍ତି ତେବେ ତାହାଙ୍କୁ ତହିଁ ନିମିତ୍ତ ସାହାଯ୍ୟ କରିବାର ଉଚିତ । ମାସକୁ ମାସ ଟ ୫୦୦ ଲେଖାଏଁ ଚାନ୍ଦା ଏଠାରେ ଉଠିପାରିବ ବୋଲି ଆମ୍ଭେମାନେ ସାହସ କରି କହି ନପାରୁ । ତେବେ ଶ୍ରୀଯୁକ୍ତ କମିଶନର ସାହେବ ଯେରୂପ ଉତ୍ସାହପୂର୍ଣ୍ଣ ଚିତ୍ତରେ ଏ ପ୍ରସ୍ତାବକୁ ଆରମ୍ଭ କରିଅଛନ୍ତି ଯେବେ ସେହିପରି ଚାନ୍ଦା ସଂଗ୍ରହରେ ଯତ୍ନ କରନ୍ତି ତେବେ ତହିଁର ଫଳାଫଳ ଦେଖିବାରେ ଆସିବ । ମାତ୍ର ଆମ୍ଭେମାନେ "ଉତ୍କଳଦୀପ" ସହିତ ଐକ୍ୟ ହୋଇ କହୁଅଛୁଁ ଯେ ସବୁ ଟଙ୍କା ଗଭର୍ଣ୍ଣ-ମେଣ୍ଟ ଦେବାର ଉଚିତ । ଓଡ଼ିଶାର ଦୁରବସ୍ଥା ଆମ୍ଭ-ମାନଙ୍କ ଛୋଟଲାଟ୍ ସାହେବଙ୍କୁ ଅବିଦିତ ନାହିଁ । ସେ ଯେଉଁ ବଙ୍ଗଳା ବିହାରର ଦାଯିକା ଦେଇଅଛନ୍ତି ତହିଁ ପାଇ ଗଭର୍ଣ୍ଣମେଣ୍ଟ କେତେ ବ୍ୟୟ କରୁ ନାହାନ୍ତି । ଦୁଃଖୀ ଓଡ଼ିଆଙ୍କ କେବଳକୁ ସାହାଯ୍ୟର ଆଶାରଖିବା ଭଲ ହୋଇ ନାହିଁ ।"

"ଓଡ଼ିଶାରେ କଲେଜ ହେବାର ଉଦ୍ୟମ ଶୁଣି ଓ ତାହା ଆମ୍ଭମାନଙ୍କ କମିଶନର ସାହେବଙ୍କ ବିଶେଷ ଯତ୍ନ ଓ ପରିଶ୍ରମର ଫଳସ୍ୱରୂପ ଜାଣି ଅନେକ ସମ୍ବାଦ-ପତ୍ରରେ ସାହେବଙ୍କର ସୁଖ୍ୟାତି ବାହାରି ଅଛି । ବାସ୍ତ-ବରେ ଶ୍ରୀଯୁକ୍ତ ରେଭେନ୍‌ସା ସାହେବ ଏ ପ୍ରଦେଶରେ ଶିକ୍ଷାର ଉନ୍ନତି ବିଷୟରେ ସର୍ବଦା ମନୋଯୋଗୀ ଅଟନ୍ତି । ଅନ୍ୟାନ୍ୟ ବିଷୟରେ ଯାହା ହେଉ ଶିକ୍ଷା ବିଷୟରେ ତାହାଙ୍କ ପରି ଆଉ କାହାରିକୁ ଦୃଢ଼ ରୂପେ ଚେଷ୍ଟିତ ହେବାର ଦେଖାଯାଇ ନାହିଁ । × × × ନର୍ମାଲ ସ୍କୁଲର ବାର୍ଷିକ ସଭାରେ ସେ ଓଡ଼ିଶା କଲେଜ ସମ୍ପର୍କରେ କହିଲେ ଯେ ଲୋକମାନେ ଯେମନ୍ତ ଆଗ୍ରହ ସହକାରେ ଚାନ୍ଦା ଦେବାକୁ ସ୍ୱୀକୃତ ହେଉ ଅଛନ୍ତି ତହିଁରେ ତାଙ୍କର ସମ୍ପୂର୍ଣ୍ଣ ବିଶ୍ୱାସ ହୋଇଅଛି ଯେ ଅଳ୍ପକାଳ ମଧ୍ୟରେ ଆବଶ୍ୟକୀୟ ଟଙ୍କା ହସ୍ତଗତ ହେବ ଓ ବର୍ଷ

ପୂର୍ଣ୍ଣ ନ ହେଉଣୁ ହୁଏ ତ ଏଠାରେ କଲେଜ ସ୍ଥାପନ ହେବ । ଏ ସମ୍ବାଦଟି ଅତି ଶୁଭକର ଅଟଇ ଏବଂ ଶ୍ରୀଯୁକ୍ତ ରେଭେନ୍‌ସା ସାହେବଙ୍କ ଉଦ୍ୟମରୁ ଯେ ତାହା ଘଟିଅଛି ଏଥିରେ ସନ୍ଦେହ ନାହିଁ ।

(ଉତ୍କଳ ଦୀପିକା, ୧୮୭୫, ଜୁଲାଇ ୧୭ ତାରିଖ, ପୃଷ୍ଠା—୧୧୩)

"କଟକ ରେଭେନ୍‌ସା କଲେଜ ଚିରସ୍ଥାୟୀ ହେବାର ସମ୍ବାଦ ପାଇ ଆମ୍ଭେମାନେ ଅତି ଆନନ୍ଦିତ ହୋଇଅଛୁ । ଭେଦା, ଗ୍ରାଣ୍ଟ ବେତନ, ମୟୁରଭଞ୍ଜ ମହାରାଜାଙ୍କ ଦତ୍ତ ଟଙ୍କାର ସୁଧ ଏବଂ ଗଭର୍ଣ୍ଣମେଣ୍ଟଙ୍କ ସାହାଯ୍ୟରେ ଏ କଲେଜର କାର୍ଯ୍ୟ ଏପର୍ଯ୍ୟନ୍ତ ଚଳୁଥିଲା । ବର୍ତ୍ତମାନ ଗଭର୍ଣ୍ଣମେଣ୍ଟ ତହିଁର ସମୁଦାୟ ଭାର ଏହି ନିୟମରେ ନେଇ ଅଛନ୍ତି କି ଗ୍ରାଣ୍ଟ ବେତନ ଓ ମୟୁରଭଞ୍ଜ ଟଙ୍କାର ସୁଧ ସରକାରରେ ଜମା ହେବ ଓ କଲେଜର ସକଳ ଖର୍ଚ୍ଚ ସରକାରରୁ ଚଳିବ, ତହିଁ ପାଇଁ ଭେଦା ନଆସିବ ନାହିଁ । × × ବର୍ଷେ ହେଲା । ଆଇନ୍ ଶିକ୍ଷାର୍ଥେ କଲେଜରେ ଗୋଟିଏ Law class ଫିଟିଅଛି । ଏହା ଅତି ଉତ୍ତମ ହୋଇଅଛି । ଏଥିରେ ବଡ଼ ଉପକାର ହେବାର ସମ୍ଭାବନା ।

(ଉତ୍କଳ ଦୀପିକା, ୧୮୮୧, ପୃ୧୭୮)

ରେଭେନ୍ସା କଲେଜ ଅଧ୍ୟାପକମଣ୍ଡଳୀଙ୍କ ଓଡ଼ିଆ ସାହିତ୍ୟକୁ ଦାନ

ଅଧ୍ୟାପକ ଡକ୍ଟର କୁଞ୍ଜବିହାରୀ ତ୍ରିପାଠୀ

୧୯୨୮-୩୦ ରେ ମୁଁ ଆଇ. ଏ. କ୍ଲାସ, ୧୯୩୦-୩୧ ରେ ବି.ଏ. କ୍ଲାସ ଏବଂ ୧୯୩୪-୩୬ରେ ବି. ଏଲ୍. କ୍ଲାସରେ ରେଭେନ୍ସା କଲେଜରେ ଅଧ୍ୟୟନ କରିଥିଲି । ୧୯୩୮ ଠାରୁ ୧୯୬୭ ପର୍ଯ୍ୟନ୍ତ ମୁଁ ରେଭେନ୍ସା କଲେଜରେ ଧାରାବାହିକ ଭାବରେ ଅଧ୍ୟାପକ ଥିଲି । ତନ୍ମଧ୍ୟରୁ ଖଲ୍ଲିକୋଟରେ ଦୁଇବର୍ଷ ୨ମାସ, ରାଜେନ୍ଦ୍ର କଲେଜରେ ପ୍ରାୟ ୧ ବର୍ଷ ଓ ସମ୍ବଲପୁର ଗଂଗାଧର ମେହେର କଲେଜରେ ପ୍ରାୟ ୧ ବର୍ଷ ଅଧ୍ୟକ୍ଷ ଥିଲି ।

ଆଇ.ଏ. ଶ୍ରେଣୀରେ ସଂସ୍କୃତ, ଇତିହାସ ଓ ତର୍କଶାସ୍ତ୍ର ଅଧ୍ୟୟନ କରୁଥିଲି । ବି.ଏ. ଶ୍ରେଣୀରେ ଦର୍ଶନ ଓ ସଂସ୍କୃତ ବୈକଳ୍ପିକ ବିଷୟ ନେଇ ସଂସ୍କୃତରେ ଅନର୍ସ ନେଇଥିଲି । ସେତେବେଳେ ବୈକଳ୍ପିକ ପାଠ୍ୟ ରୂପେ ଓଡ଼ିଆର ବ୍ୟବସ୍ଥା ନ ଥିଲା । ସଂସ୍କୃତ ପଢ଼ାଉଥିଲେ ଅଧ୍ୟାପକ କାଶୀନାଥ ଦାସ, ଶ୍ରୀ (ପରେ ରାୟବାହାଦୁର) ଆର୍ତ୍ତବଲ୍ଲଭ ମହାନ୍ତି ଓ ଶ୍ରୀ ଲକ୍ଷ୍ମୀକାନ୍ତ ଚୌଧୁରୀ । ଏହି ବିଭାଗରେ ଥିବା ମହାମହୋପାଧ୍ୟାୟ ପଣ୍ଡିତ ଶ୍ରୀ ଜଗନ୍ନାଥ ମିଶ୍ର ୧୯୨୮ ମସିହା ବେଳକୁ ଅବସର ଗ୍ରହଣ କରି ସାରିଲେଣି । ତଥାପି ସଂସ୍କୃତରେ ଥିବା ପ୍ରବଚନ "ଉପମା-କାଳିଦାସସ୍ୟ, ଭାରବେ ରର୍ଥ ଗୌରବଂ, ନୈଷଧେ ପଦଲାଳିତ୍ୟଂ, ମାଘେ ସନ୍ତି ତ୍ରୟୋଗୁଣା" ଅନୁସାରେ ଛାତ୍ରମାନଙ୍କ ମୁଖରୁ ଜଗନ୍ନାଥସ୍ୟ ପାଣ୍ଡିତ୍ୟଂ··· × × × କାଶ୍ୟାଂସନ୍ତି ତ୍ରୟୋଗୁଣା' ନାମକ ଶ୍ଳୋକ ଶ୍ରୁତିଗୋଚର ହେଉଥିଲା । ପଣ୍ଡିତ ମିଶ୍ରଙ୍କ ନ୍ୟାୟଶାସ୍ତ୍ର ସମ୍ବନ୍ଧୀୟ ଓଡ଼ିଆ ଭାଷାରେ ପ୍ରକାଶିତ ପୁସ୍ତକ ରେଭେନ୍ସା କଲେଜ ଲାଇବ୍ରେରୀରେ ଦେଖିଥିଲି ।

ଅଧ୍ୟାପକ କାଶୀନାଥ ଦାସ ଓଡ଼ିଶାର ପ୍ରଥମ ଓଡ଼ିଆ ଅଧ୍ୟାପକ । ସେ ବନାରସ ବିଶ୍ୱବିଦ୍ୟାଳୟରୁ ପ୍ରଥମ ଶ୍ରେଣୀରେ ସଂସ୍କୃତରେ ଏମ୍. ଏ ପରୀକ୍ଷାରେ ଉତ୍ତୀର୍ଣ୍ଣ ହୋଇଥିଲେ । ନୈଷଧର ପ୍ରଥମାଂଶର ବିଭିନ୍ନ ଛନ୍ଦୋବଦ୍ଧ ଓଡ଼ିଆ ଅନୁବାଦ ତାଙ୍କର ଏକମାତ୍ର ମୁଦ୍ରିତ ପୁସ୍ତକ ବୋଲି ମୁଁ ଜାଣେ ।

ତର୍କଶାସ୍ତ୍ର ଓ ଦର୍ଶନର ଅଧ୍ୟାପକ ଥିଲେ ଶ୍ରୀଯୁକ୍ତ ମୋହିନୀମୋହନ ସେନାପତି, ଶ୍ରୀଯୁକ୍ତ (ପରେ ରାୟବାହାଦୁର) ବିପିନବିହାରୀ ରାୟ ଏବଂ ଶ୍ରୀଯୁକ୍ତ ରତ୍ନାକର ପତି । ଅଧ୍ୟାପକ ମୋହିନୀମୋହନ ସେନାପତିଙ୍କର ଏକମାତ୍ର ପ୍ରବନ୍ଧ ପୁସ୍ତକ ଏବେ ମଧ୍ୟ ପ୍ରକାଶିତ ହୋଇ ମିଳୁଅଛି । ତାଙ୍କ ପିତା ବ୍ୟାସକବି ଫକୀରମୋହନ ଜଣେ ନିଷ୍ଠାପର ଆସ୍ତିକ ହେଲେ ହେଁ ମୋହିନୀମୋହନ ଜଣେ ଯୁକ୍ତିବାଦୀ ନାସ୍ତିକ ଥିଲେ । ଅପରିପକ୍ୱମତି ତରୁଣମାନଙ୍କ ମନରେ ସାମାଜିକ ଜୀବନର ରୀତିନୀତି ବିରୁଦ୍ଧରେ ତାଙ୍କର କେତେକ ପ୍ରବନ୍ଧ ନୂତନ ଦିଗ୍‌ଦର୍ଶନର ସୂଚନା ଦିଏ ।

ଅଧ୍ୟାପକ ବିପିନବିହାରୀ ରାୟଙ୍କ ପ୍ରବନ୍ଧଗୁଡ଼ିକ ଓଡ଼ିଆ ପ୍ରାବନ୍ଧିକ ସାହିତ୍ୟର ଶିରୋଭୂଷଣ ସ୍ୱରୂପ । ଏଗୁଡ଼ିକ ତିନି ଖଣ୍ଡି ପୁସ୍ତକାକାରରେ ପ୍ରକାଶିତ । 'ସାମାଜିକ ପ୍ରବନ୍ଧ' ୧ମ ଭାଗ ଓ ୨ୟ ଭାଗ ପୃଥକ୍ ପୃଥକ୍ ପ୍ରକାଶିତ । ଏହାଛଡ଼ା ତାଙ୍କର 'ପ୍ରବନ୍ଧସୋପାନ' ନାମକ ପ୍ରବନ୍ଧାବଳୀ ମଧ୍ୟ ପୁସ୍ତକାକାରରେ ଅତି ଉଚ୍ଚକୋଟୀର । ଅଧ୍ୟାପକ ରାୟଙ୍କ ପ୍ରବନ୍ଧ ପାଠ କଲେ ଆମ୍ଭ ହୃଦୟରେ ଦୃଢ଼ ଆସ୍ତିକ ଚେତନା, କର୍ତ୍ତବ୍ୟପ୍ରତି ଏକନିଷ୍ଠାଭାବ ଏବଂ ଔପନିଷଦ ପାଠସୁଲଭ ଗମ୍ଭୀର ଆନନ୍ଦ ଉପଲବ୍‌ଧ ହୁଏ । ସମଗ୍ର ଓଡ଼ିଆ ସାହିତ୍ୟରେ ଏହାର ପଟାନ୍ତର ନାହିଁ । ମାଘଙ୍କର ଉକ୍ତି 'ମିତଞ୍ଚ ସାରଞ୍ଚ ବଚୋ ହି ବାଗ୍ମିତା' ପ୍ରାବନ୍ଧିକ ରାୟଙ୍କ କାବ୍ୟଗୁଡ଼ିକ ପ୍ରତି ପ୍ରଯୁଜ୍ୟ ।

ଓଡ଼ିଆ ଭାଷାରେ ପ୍ରକାଶିତ ତାଙ୍କର 'ତର୍କ-ବିଜ୍ଞାନ' ପୁସ୍ତକ ମଧ୍ୟ ଏକ ଉପାଦେୟ ଗ୍ରନ୍ଥ ।

ଅଧ୍ୟାପକ ରତ୍ନାକର ପତିଙ୍କ ପ୍ରବନ୍ଧ ସମୂହ ଦୁଇଟି ଭାଗରେ ପ୍ରକାଶିତ । ପ୍ରବନ୍ଧପ୍ରକାଶ ୧ମ ଭାଗ ଓ ୨ୟ ଭାଗ । ବିଷୟଗତ ପ୍ରାଞ୍ଜଳ ଚିନ୍ତାଧାରାଗୁଡ଼ିକ ବୈଜ୍ଞାନିକ ଭାବରେ ଏଥିରେ ଗୋଟିକ ପରେ ଗୋଟିଏ ସଜ୍ଜୀକୃତ ହୋଇ ରହିଅଛି । ଏହାଙ୍କର ଗୋଟିଏ ଗୋଟିଏ ପ୍ରବନ୍ଧ ଜ୍ୟାମିତିକ ଶବ୍ଦ ପଦ ମଧ୍ୟ ଉପସ୍ଥାପିତ କରିଯାଇ ପାରିବ । ଏହାଙ୍କର 'ବିବର୍ତ୍ତନ' ଏବଂ 'ସ୍ୱପ୍ନତତ୍ତ୍ୱ' ନାମକ ବୃହଦାକାର ପ୍ରବନ୍ଧ ମଧ୍ୟ ଓଡ଼ିଆ ସାହିତ୍ୟକୁ ସମୃଦ୍ଧ କରେ । ଏହାଛଡ଼ା ଇଂରାଜୀରେ 'ଇଉରୋପୀୟ ଦର୍ଶନଶାସ୍ତ୍ରର ଇତିହାସ' ନାମକ ତାଙ୍କର ଗ୍ରନ୍ଥ ମଧ୍ୟ ପ୍ରକାଶିତ ହୋଇଅଛି ।

ଆଇ.ଏ. କ୍ଲାସରେ ଇତିହାସରେ ମୋର ଅଧ୍ୟାପକ ଥିଲେ ଶ୍ରୀଯୁକ୍ତ (ପରେ-ରାୟସାହେବ) ନିର୍ମଳଚନ୍ଦ୍ର ବାନାର୍ଜି, ଶ୍ରୀ ମଣିକାନ୍ତ ସାନ୍ୟାଲ ଏବଂ ବିଲାତ ଫେରନ୍ତା ଶ୍ରୀ ଘନଶ୍ୟାମ ଦାଶ ଏବଂ ମୋର ସଂସ୍କୃତରେ ଅଧ୍ୟାପକ ଥିଲେ ରାୟବାହାଦୁର ଶ୍ରୀ ଆର୍ତ୍ତବଲ୍ଲଭ ମହାନ୍ତି ଏବଂ ଶ୍ରୀ ଲକ୍ଷ୍ମୀକାନ୍ତ ଚୌଧୁରୀ ।

ଅଧ୍ୟାପକ ମହାନ୍ତି କେତେକ ସାହିତ୍ୟାନୁରାଗୀଙ୍କୁ ନେଇ ରାୟବାହାଦୁର ଭୂପତି ଭାସ୍କରଚନ୍ଦ୍ର ମହାପାତ୍ରଙ୍କ ଅର୍ଥାନୁକୂଲ୍ୟରେ ପ୍ରାଚୀ ସମିତି ଗଠନ କରିଥିଲେ । ଏହି ପ୍ରାଚୀ ସମିତିର 'ପ୍ରାଚୀପ୍ରେସ୍' ନାମକ ସ୍ୱତନ୍ତ୍ର ପ୍ରେସ୍ ଥିଲା । ଶ୍ରୀ ବିଚ୍ଛନ୍ଦଚରଣ ପଟ୍ଟନାୟକ ଏହି ପ୍ରାଚୀ ସମିତିର ସମ୍ପାଦକ ଥିଲେ । କାଠଯୋଡ଼ି ନଦୀର ଉପକଣ୍ଠବର୍ତ୍ତୀ ଏହି ପ୍ରେସକୁ ମୁଁ ଅନ୍ତତଃ ଥରେ ଦୁଇଥର ଯିବାର ମନେପଡ଼େ । ପ୍ରାଚୀ ସମିତି ପକ୍ଷରୁ ଅନେକ ପ୍ରାଚୀନ ଓଡ଼ିଆ ଏବଂ ସଂସ୍କୃତ ଗ୍ରନ୍ଥର ଶୁଦ୍ଧ ସଂସ୍କରଣ ପ୍ରକାଶିତ ହୋଇଥିଲା । ଅଧିକାଂଶ ଗ୍ରନ୍ଥର ସମ୍ପାଦକ ଥିଲେ ଅଧ୍ୟାପକ ଆର୍ତ୍ତବଲ୍ଲଭ ମହାନ୍ତି । ଅନେକ ତାଳପତ୍ର ପୋଥିର ପାଠ ସାହାଯ୍ୟରେ ଏ ଶୁଦ୍ଧ ସଂସ୍କରଣଗୁଡ଼ିକ ପ୍ରକାଶିତ । ପ୍ରାଚୀ ସମିତି ପ୍ରକାଶିତ କେତେକ ଗ୍ରନ୍ଥର ସମ୍ପାଦକ ଅଧ୍ୟାପକ ମହାନ୍ତିଙ୍କର ସହକର୍ମୀ ଓ ଶିଷ୍ୟ ମଧ୍ୟ ଥିଲେ । ତେଣୁ ଅଧ୍ୟାପକ ଲକ୍ଷ୍ମୀକାନ୍ତ ଚୌଧୁରୀ, ସଂସ୍କୃତ କଲେଜର ପ୍ରିନ୍ସପାଲ ଶ୍ରୀ (ପରେ ଡକ୍ଟର) କରୁଣାକର କର, ବାଙ୍କୀର ସ୍ୱର୍ଗତ ଉତ୍କଳ କୈଳାସଚନ୍ଦ୍ର ମହାପାତ୍ରଙ୍କ ନାମ ମଧ୍ୟ ସଂପାଦକ ନିର୍ଘଣ୍ଟରେ ଦେଖିବାକୁ ମିଳେ । ଏହି ଗ୍ରନ୍ଥାବଳୀ ପ୍ରକାଶନ ଛଡ଼ା ପ୍ରାଚୀ ସମିତି କେତେ ବର୍ଷ ସକାଶେ 'ପ୍ରାଚୀ' ନାମକ ଗୋଟିଏ ଉପାଦେୟ ତ୍ରୈମାସିକ ଗବେଷଣା ପତ୍ର ମଧ୍ୟ ପ୍ରକାଶ କରୁଥିଲେ ।

ପ୍ରାଚୀ ସମିତିର ଗ୍ରନ୍ଥାବଳୀଗୁଡ଼ିକ (ସର୍ବମୋଟ ୫୩) ପାଣ୍ଡିତ୍ୟପୂର୍ଣ୍ଣ ମୁଖବନ୍ଧ ଦ୍ୱାରା ସମ୍ବଳିତ । ପ୍ରତ୍ୟେକ ମୁଖବନ୍ଧରେ ଲେଖକଙ୍କ ସମୟ, କବିପ୍ରତିଭା, ଭାଷା-ତାତ୍ତ୍ୱିକ ଆଲୋଚନା ଓ ଟୀକା ସାଧାରଣତଃ ନିବଦ୍ଧ ହୋଇଥିବାରୁ ବିଶ୍ୱବିଦ୍ୟାଳୟ ସ୍ତରରେ ଏଗୁଡ଼ିକରୁ କେତେକ ପାଠ୍ୟପୁସ୍ତକ ରୂପେ ନିର୍ଦ୍ଦିଷ୍ଟ ହୋଇଅଛି । ବିଜୟଚନ୍ଦ୍ର ମଜୁମଦାର ପ୍ରମୁଖ ବ୍ରାହ୍ମଧର୍ମାବଲମ୍ବୀ ସାହିତ୍ୟିକମାନଙ୍କ ଦୃଷ୍ଟିରେ ଉପେନ୍ଦ୍ରଭଞ୍ଜ ପ୍ରମୁଖ ରୀତିଯୁଗର କବିମୁଖ୍ୟଙ୍କ ଲେଖା ଅଶ୍ଳୀଳତା ଓ କ୍ଲିଷ୍ଟତା ଦୋଷରେ ଦୂଷିତ ଓ ଶବ୍ଦପାଣ୍ଡିତ୍ୟ ପ୍ରଦର୍ଶନରେ ତତ୍ପର । କିନ୍ତୁ ପ୍ରାଚୀ ସମିତିର ଅଗ୍ରଣୀମାନେ ଉପେନ୍ଦ୍ରଭଞ୍ଜ ପ୍ରମୁଖଙ୍କର ପ୍ରକୃତ ମହତ୍ତ୍ୱ ଦେଶବାସୀଙ୍କ ସମ୍ମୁଖରେ ପ୍ରକଟନ କଲେ । ସଂସ୍କୃତ ମହାକବିଙ୍କ ଆଦର୍ଶରେ ଭଞ୍ଜ ପ୍ରଭୃତି ରୀତିଯୁଗର କବିମାନଙ୍କ ରଚନାରେ ତଥାକଥିତ ଅଶ୍ଳୀଳତା କ୍ୱଚିତ୍ ଦୃଷ୍ଟ ହେଲେ ହେଁ ମାଂଜିଷ୍ଟ ଦାମ୍ପତ୍ୟ ପ୍ରେମ, ସୂକ୍ଷ୍ମ ପ୍ରକୃତି ବର୍ଣ୍ଣନା ଏବଂ ଓଡ଼ିଆ ଭାଷାର ବଳିଷ୍ଠତା ଦୃଷ୍ଟିଗୋଚର ହୁଏ । ସେମାନଙ୍କର ସାହିତ୍ୟିକ ସାଧନା ଯୋଗୁଁ ସେମାନେ ସମସ୍ତଙ୍କର ନମସ୍ୟ ଓ ପ୍ରଶଂସାଯୋଗ୍ୟ । ପରବର୍ତ୍ତୀକାଳରେ ପ୍ରାଚୀ ଗ୍ରନ୍ଥାବଳୀରେ ପ୍ରକାଶିତ ମନ୍ତବ୍ୟରେ ଏବଂ ଟୀକାରେ କ୍ୱଚିତ-ପ୍ରମାଦ ଦୃଷ୍ଟି-ଗୋଚର ହେଲେହେଁ ସେଗୁଡ଼ିକର ମୁଖବନ୍ଧ ଯେ ବହୁଶ୍ରମସାଧ୍ୟ ଓ ଗବେଷଣାମୂଳକ ଏଥିରେ ସନ୍ଦେହ ନାହିଁ । ସରକାରଙ୍କ ଆନୁକୂଲ୍ୟରେ ସଙ୍କଳିତ ଡଃ ମହାନ୍ତିଙ୍କ ଶାରଳା ମହାଭାରତ ଏପର୍ଯ୍ୟନ୍ତ ଅପ୍ରକାଶିତ । ତଥା ତାଙ୍କର ଇଂରାଜୀରେ ଲିଖିତ ଓଡ଼ିଆ ସାହିତ୍ୟର ଇତିହାସ ।

ରେଭେନ୍‌ସା କଲେଜର କେତେକ ଇଂରାଜୀ ଅଧ୍ୟାପକମାନଙ୍କର ଓଡ଼ିଆ ସାହିତ୍ୟକୁ ଦାନ ଅବିସ୍ମରଣୀୟ । ସ୍ୱର୍ଗତ ଗିରିଜାଶଙ୍କର ରାୟ, ଜଗନ୍ନାଥ ମହାନ୍ତି, ନାରାୟଣ ମୋହନ ଦେ ଓ କୃତ୍ତିବାସ ସାମନ୍ତରାୟ, ଚନ୍ଦ୍ରମଣି ଦାସ ପ୍ରମୁଖ ଓଡ଼ିଆ ସାହିତ୍ୟରେ ଅବିସ୍ମରଣୀୟ । କୃତ୍ତିବାସ ସାମନ୍ତରାୟ ବହୁବର୍ଷ ପର୍ଯ୍ୟନ୍ତ 'ରେଭେନ୍‌ସାଭିୟାନ୍'ର ସମ୍ପାଦକ ହୋଇ ସୁଚାରୁରୂପେ ଏ କାର୍ଯ୍ୟ ଚଳାଇଥିଲେ । ଓଡ଼ିଆର ଗୀତଯୁଗ ସାହିତ୍ୟର ସେ ବଡ଼ ଭକ୍ତ ଥିଲେ । ଚନ୍ଦ୍ରମଣି ଦାସଙ୍କର 'ଧାମରା' ଓ 'ବିଜନପକ୍ଷୀ' ଓଡ଼ିଆ ସାହିତ୍ୟରେ ଏକ ମନୋଜ୍ଞ ପଦକ୍ଷେପ ।

ଫଣିକାନ୍ତ ସାନ୍ୟାଲ 'Life of Sri Chaitanya' (2 volumes), ଘନଶ୍ୟାମ ଦାଶ Orissa History Research Journalରେ କେତେକ ଉପାଦେୟ ପ୍ରବନ୍ଧ ଲେଖିଥିଲେ । ଜଗନ୍ନାଥ ମହାନ୍ତିଙ୍କର 'ନୈବେଦ୍ୟ' (ବଡ଼ ଉପନ୍ୟାସ), 'ସାଉଁଟା ଗୁଣ୍ଡୁଡ଼ି' (କ୍ଷୁଦ୍ରଗଳ୍ପ), 'ଉପାସନା' ପ୍ରଭୃତି ପୁସ୍ତକଗୁଡ଼ିକ ସୁପାଠ୍ୟ । ଏହା ବ୍ୟତୀତ ମଧ୍ୟ 'ଉତ୍କଳ-ସାହିତ୍ୟ' ପ୍ରଭୃତିରେ ତାଙ୍କର ଅନେକ ପ୍ରବନ୍ଧ ପ୍ରକାଶିତ ।

ଅଧ୍ୟାପକ ନାରାୟଣ ମୋହନ ଦେଙ୍କର 'ସାହିତ୍ୟ ଓ ସମାଲୋଚନା' (୧ମ ଓ ୨ୟ ଭାଗ) 'ମାଧୁକରୀ' 'ଜୟନ୍ତୀ', 'ବୈଜୟନ୍ତୀ', 'ସଂକଳ୍ପ କଳ୍ପଲତା' ପ୍ରଭୃତି କାବ୍ୟକବିତା ଅନବଦ୍ୟ ଓ ଉଚ୍ଚକୋଟୀର । ତାଙ୍କର ଶେଲି ପ୍ରଭୃତି ଇଂରାଜୀ କବିମାନଙ୍କର କେତେକ ପଦ୍ୟାନୁବାଦ ଅତ୍ୟନ୍ତ ହୃଦୟଗ୍ରାହୀ । ମେଘେରଙ୍କ ପରେ ଏପର୍ଯ୍ୟନ୍ତ ସେ ଓଡ଼ିଆ ସାହିତ୍ୟରେ ଅପ୍ରତିଦ୍ୱନ୍ଦ୍ୱୀ ରାଧାନାଥାନୁଗ କବି ।

ଗିରିଜାଶଙ୍କର 'ରଚନା ବିଚାର', 'ଓଡ଼ିଆ ନାଟ୍ୟ କଳା', 'ସରଳ ଭାଷାତତ୍ତ୍ୱ' ପ୍ରଭୃତି ଉଲ୍ଲେଖଯୋଗ୍ୟ ଅବଦାନ । ତାଙ୍କର ଓଡ଼ିଆ ବ୍ୟାକରଣର ସଂକ୍ଷିପ୍ତ ସଂରଚନା ଏପର୍ଯ୍ୟନ୍ତ ଅପ୍ରକାଶିତ । ଏହା ବ୍ୟତୀତ ଅନ୍ୟାନ୍ୟ ପତ୍ରପତ୍ରିକାରେ ମଧ୍ୟ ବହୁ ପ୍ରବନ୍ଧ ତାଙ୍କର ପ୍ରକାଶିତ ହୋଇଥିଲା ।

ଓଡ଼ିଶାରେ ପ୍ରଥମ ସ୍ନାତକୋତ୍ତର ଓଡ଼ିଆ ଅଧ୍ୟାପକ ହେଉଛନ୍ତି ଡକ୍ଟର କରୁଣାକର କର । ସେ ରେଭେନସା କଲେଜରେ ଅଧ୍ୟାପକ ହେବାର ବର୍ଷ କଣ୍ଟକପୂର୍ବରୁ ସେ ପୂର୍ବରେ ଥିବା ସଂସ୍କୃତ କଲେଜ ଅଧ୍ୟକ୍ଷ ପଦରୁ ଏହି କଲେଜକୁ ସ୍ଥାନାନ୍ତରିତ ହେଲେ । ଚତୁର୍ଦ୍ଦଶ ଶତକରେ ଓଡ଼ିଶାରେ ଜନ୍ମଗ୍ରହଣ କରିଥିବା ଭାରତ-ପ୍ରସିଦ୍ଧ ସାହିତ୍ୟିକ ଓ ସମାଲୋଚକ ବିଶ୍ୱନାଥ ଚକ୍ରବର୍ତ୍ତୀଙ୍କର 'ସାହିତ୍ୟ ଦର୍ପଣ' ଗ୍ରନ୍ଥକୁ ଡଃ କର ଅନନ୍ତ ଦାସଙ୍କ ପ୍ରାଚୀନ ଟୀକା ସହ ଏବଂ ସ୍ୱଲିଖିତ ମୁଖବନ୍ଧସହ ସମ୍ପାଦନ କରିଥିଲେ । ଏହା ଅବିଭକ୍ତ ଭାରତର ଲାହୋରରେ ଥିବା 'ମୋତିଲାଲ ବନାର୍ସି ଦାସ'ଙ୍କ ଦ୍ୱାରା ପ୍ରକାଶିତ ହୋଇ ବର୍ତ୍ତମାନ ନିଃଶେଷିତ ହୋଇଅଛି । 'ବାଙ୍ମୟ ବିବେକ' ନାମକ ସଂସ୍କୃତ ଗ୍ରନ୍ଥ ଏବଂ ଅନେକଗୁଡ଼ିଏ ସଂସ୍କୃତ ଏକାଙ୍କିକା ଏହାଙ୍କ ଦ୍ୱାରା ସମ୍ପାଦିତ ହୋଇ ଏପର୍ଯ୍ୟନ୍ତ ଅପ୍ରକାଶିତ ଅବସ୍ଥାରେ ରହିଅଛି । ପ୍ରକାଶିତ ହୋଇ ଥିବା ଏହାଙ୍କ ସଙ୍କଳିତ ବା ସମ୍ପାଦିତ ଗ୍ରନ୍ଥମଧ୍ୟରେ ନିମ୍ନଲିଖିତ ପ୍ରଣିଧାନଯୋଗ୍ୟ :—

୧ । ବିନାୟକ ମିଶ୍ରଙ୍କ ଲିଖିତ 'ଓଡ଼ିଆ ଭାଷାର ଇତିହାସ' କଟକ ୧୯୨୭, ଉପରେ ସମାଲୋଚନା ।

୨ । ରୁଦ୍ରସୁଧାନିଧି (ନାରାୟଣାନନ୍ଦ ଅବଧୂତଙ୍କ ରଚିତ) । ପ୍ରାୟ ୧୫ଶ ଅଥବା ୧୬ଶ ଶତକର ଏହି ଔପନ୍ୟାସିକ ଗଦ୍ୟଗ୍ରନ୍ଥଟି ଡଃ କରଙ୍କ ଦ୍ୱାରା ଆବିଷ୍କୃତ ଏବଂ ତାଙ୍କ ସମ୍ପାଦନାରେ ଓଡ଼ିଶା ସାହିତ୍ୟ ଏକାଡେମୀଙ୍କ ଦ୍ୱାରା ପ୍ରକାଶିତ । ଏହାଙ୍କର ବାଗ୍ମିତା ଏବଂ ବିଦବତ୍ତାରେ ଆମ୍ଭେ ଚମତ୍କୃତ ହେଉଁ । ସମଗ୍ର ଓଡ଼ିଆ ସାହିତ୍ୟରେ ଏ ଗ୍ରନ୍ଥଟି (ଅସମ୍ପୂର୍ଣ୍ଣ ହେଲେହେଁ) ଅନତିକ୍ରମଣୀୟ । ଅବଧୂତ ହେଉଛନ୍ତି ଓଡ଼ିଆ ସାହିତ୍ୟର ବାଣଭଟ୍ଟ ।

୩ । ଆଶ୍ଚର୍ଯ୍ୟ ଚର୍ଯ୍ୟାଚୟ : ଏହା ଡଃ କରଙ୍କ ଡି. ଲିଟ୍ ନିବନ୍ଧ । ଏଥିରେ ସେ ପ୍ରମାଣ କରିବାକୁ ଚେଷ୍ଟା କରିଛନ୍ତି ଯେ ଡଃ ହରପ୍ରସାଦଙ୍କ ଦ୍ୱାରା ନେପାଳରୁ ଆବିଷ୍କୃତ ଚର୍ଯ୍ୟା-ଗୀତିଗୁଡ଼ିକ ପ୍ରାଚୀନ ଓଡ଼ିଆ ଭାଷାରେ ଲିଖିତ । ଐତିହାସିକ, ଭାଷାତାତ୍ତ୍ୱିକ ଏବଂ ସାହିତ୍ୟିକ ଦୃଷ୍ଟିରୁ ସେ ଏହି ଗୀତିଗୁଡ଼ିକର ବିଚାର କରିଛନ୍ତି । ଏଗୁଡ଼ିକର ସମୟ ପ୍ରାୟ ୯ମ-୧୦ମ ଶତାବ୍ଦୀ ।

୪ । ଓଡ଼ିଆ ରଚନା ଓ ଅନୁବାଦ . ସଂସ୍କୃତରେ ପ୍ରବେଶ କରାଇବାରେ ଏହା ଏକ ଉପାଦେୟ ପୁସ୍ତକ ।

DEPARTMENT OF BOTANY

The Department of Botany was started in 1906 when the subject was introduced at F.A. Level. In 1924 it was introduced as one of the subjects at the degree course. Subsequently Honours course was introduced in 1930 and the Post-Graduate course was started in 1949.

Along with the increase of seats a new Under-graduate block was constructed to accommodate the B. Sc. (Pass) laboratories. The old college museum building which was handed over in 1949 for the starting of M. Sc. classes was extended to make provision for Plant Physiology and Pathology Laboratories.

The following were the Heads of the Department :

(*a*) Professor Girish Chandra Bose.

(*b*) Acharya Jogesh Chandra Ray, Vidyanidhi.

(*c*) Dr. P. Parija—1921-1938.

(*d*) Prof. D. Mukherjee—1938-1940.

(*e*) Dr. P. Misra—1940-1948

(*f*) Dr. Samantarai—1948-1961.

Dr. G. Misra has been the Head of the Department since 1961.

The Department at present consists of 12 members of the teaching staff, comprising a Professor, four Readers, and seven Lecturers.

At present there are 576 students in the Under-Graduate classes and 40 in Post-Graduate classes. There are also 5 Ph. D. students. Many teachers have made out standing contributions in the field of Botanical research.

Prof. P. Parija, student of late Prof. F. F. Blackman, F. R. S. of Cambridge University, after his outstanding work on analytical studies in plant respiration, founded a strong school of research in this college which attracted research students from far and wide. After his various attainments in administrative and political spheres, even now he is engaged in academic pursuits and is guiding research as a retired scientist in the I. C. A. R. scheme in this Department.

Dr. B. Samantarai, a student of late Prof. F. G. Gregory, F. R. S., after returning from the Imperial College of Science and Technology, London, started the post-graduate teaching in the Department in 1949. He gave a new impetus to studies in the field of Experimental Botany. He laid the foundation of a strong school of research in Plant Physiology with special emphasis on plant growth regulation by Phytohormones. He has 25 original contributions in this specialised field of research published in learned journals of Botany some of which have also been referred to in text-books.

Dr. G. Misra, the present Post-Graduate Professor and Head of the Department, has done work on Physiology of Growth and Reproduction in Plants which has found place in 10 books published in U. S. A., U. K. Germany and India.

The Department also organised Summer Institutes in Biology for the years 1964 1965 and 1969. A Summer Institute in Biology is also going to be held from May 18, to June 27 this year.

In its traditional way, the department has maintained a Botanical garden which has taken part in the Flower and Vegetable shows and has earned several prizes.

From among the members of the staff Dr. B.K. Nanda obtained the Ph. D. degree in 1969 working under the guidance of Dr. B. Samantarai. Dr. P.A. Khan, a research scholar, has obtained the Ph. D. degree in 1970 working under Dr. G. Misra.

Professor G. C. Bose was the founder of the Bangabasi College, Calcutta. Prof. Jogesh Chandra Ray, Vidyanidhi, edited the famous astronomical treatise "Siddhanta Darpana" of Chandra Sekhar Singha Samanta and thus helped in bringing to light the monumental work of one of the astronomers of the East.

Prof. P. Parija was the Principal of Ravenshaw College for several years, Director of Agriculture of Orissa, Pro-Vice-Chancellor of Banaras Hindu University, Pro-Chancellor of Utkal University for one term and Vice Chancellor of Utkal University for 3 terms and Editor of the Journal of the Indian Botanical Society for several years. He worked in the capacity of General Secretary, President of the Section of Botany in 1930 and General President in 1961 of the Indian Science Congress Association. He was awarded O. B. E. and later on 'Padmabhushan' for his eminent work in the field of education. He served in the Indian Educational Service for the full length of his service career. He has also worked as an able member of the Orissa Legislative Assembly. At present he is the President of the Orissa Association for Advancement of Sciences and of the Orissa Academy of Biological Sciences.

Dr. P. Misra, a student of late Professor J. H. Priestly of Leeds University, is well-known for his anatomical work on plants. He was Vice-Chancellor of Utkal University for one term and Vice-Chancellor of Sambalpur University for one term. He was awarded 'Padmasri' for his meritorious work in the field of education.

Dr. B. Samantarai became the Principal of the College in 1961 and then the Director of Public Instruction, Orissa in 1966.At present he is the Vice-Chancellor of the Orissa University of Agriculture and Technology.

Some of the members of staff have left the institution on promotion after many successful years of service. Dr. B. Padhi has joined as Professor of Botany of Utkal University after setting up a good school of research in Plant Pathology. Late Dr.S. Patnaik did work on Plant Physiology and Soil Conservation in the Cornell University, U. S. A., and left the Department on promotion. Unfortunately he expired while he was serving in the capacity of Joint Director of Soil Conservation, Government of Orissa. Dr. G. Panigrahi, after returning from Leeds University, left on promotion as Systematic Botanist and was later on promoted to the post of Regional Botanist in the Botanical Survey of India. Dr. H. Patnaik who worked on Physiology of Algae in the London

University has joined as Reader in Botany and Head of the Department of Berhampur University. Dr. (Mrs) G. R. Ghosh is at present working as Reader and Head of the Department in Science of the Regional College of Education, Bhubaneswar. Dr. T. Kabi, after completing his work on plant Physiology and Experimental Morphology under the guidance of Dr. B. Samantarai, has joined as Reader in Botany and Head of the Department in Sambalpur University, Dr. S. K. Sinha left the department on promotion as plant Breeder at the Central Potato Research Institute, Simla. At present he is the Professor of Botany at Krushi Mahavidyalay in the Orissa University of Agriculture and Technology, Bhubaneswar. Dr. D. Mishra after completing his work on plant physiology in Canada under prof. E. R. Waygood left the Department as Associate Professor of Botany of Krushi Mahavidyalaya of O. U. A. T., Bhubaneswar. At present he is the Reader in Utkal University.

DEPARTMENT OF CHEMISTRY

Chemistry was introduced as a subject in the degree course in 1914. Honours course in Chemistry was started in 1930. The Post-graduate course in Chemistry was started in 1947.

The following were the Heads of the Department :

(*a*) Sri A. C. Ganguly 1914—1922
(*b*) Dr. Bawa Kartar Singh 1922—1935
(*c*) Sri G. C. Mohanty 1935—1937
(*d*) Dr. B. Prasad 1937—1952
(*e*) D . S. S. Guhasircar 1952—1955
(*f*) Dr. D. Patnaik 1955—1961
(*g*) Dr. B. K. Rout 1961—1968

Prof. P. K. Das is the Head of the Department at present. There are now two Professors, nine Readers and eleven lecturers.

There are 869 students in the Under-graduate and Honours classes and 64 students in the Post-graduate classes.

381 research papers have been published by the staff of the Department since 1910. Besides, 24 members of the staff have received Ph. D. degree. Dr. M. K. Rout has received the D. Sc. degree of Utkal University.

The following research schemes are being carried out in the Department :

Names of the Guides	Names of Schemes
(*a*) Dr. M. K. Rout	1. Some synthetic dyes used as photographic sensitisers, etc.
	2. Some pharmacologically active organic amoebicides, antispasmodic and antihistaminics
	3. Kinetic studies
	4. Influence of structural changes on chromatography
(*b*) Prof. P. K. Das	1. Studies on ion-solvent interactions and solvation in case of strong electrolytes
	2. Studies on the applicability of Jones Dole equation to electrolytes in mixed solvents
	3. Incomplete dissociation of electrolytes

(c) Dr. G. N. Mohapatra	1. Study of the synthesis of various thiazoles, thiazolines and thiazolones and their mercurated compounds and study of their fungicidal properties.
	2. Paper chromatographic studies of various heterocyclic compounds and their derivatives.
	3. Separation of various organic heterocyclic compounds from one another by Thin Layer Chromatographic method.
(d) Sri N. C. Das	1. Work on periodic table
(e) Ch. B. N. Nanda	2. Study of malate complexes
(f) Dr. R. C. Das	1. Thermodynamics of complexation reaction in solution by potentiometry, spectrophotometry, etc.
	2. Free-Radical reactions in Solution
	3. Mechanism of organic and inorganic reactions in aqueous and mixed solvents
(g) Dr. P. B. Das	Viscosity of binary and ternary electrolytes in mixed solvents
(h) Sri R. N. Nanda	Under the guidance of Dr. R. K. Nanda,
Reader, Utkal University	Mechanism of octahedral substitution reactions.
(i) Sri N. C. Misra under the guidance of Dr. K. K. Patnaik, Reader, B. J. B. College, Bhubaneswar	Natural products and drugs.

The following is a record of the outstanding achievements of the teachers of the department :—

Dr. B. Prasad was promoted to the post of Director of Public Instruction, Orissa. He, then became the Vice-Chancellor of Allahabad University and Patna University and now is the Emeritus Professor of Patna University. Dr. S. Pani is now the Professor and Head of the Department of Chemistry, Sambalpur University. Dr. D. V. R. Rao is now the Professor and Head of the Department of Chemistry, Regional Engineering College, Rourkela. Dr. S. Aditya is now the Reader in Physical Chemistry, Calcutta University. Dr.D. Mangaraj is now the Professor at Harcut Butler Institute, Kanpur, and presently he is a Visiting Professor in U. S. A. Dr. B. Nayak is now the Reader in Chemistry at I. I. T., Kharagpur. Dr. H.K. Pujari is now Reader in Chemistry Kurukshetra University.

Dr. S. N. Mohapatra is now a Senior Scientist, Regional Research Laboratory, Bhubaneswar. Dr. B. K. Patnaik is now a Senior Scientist, Sriram Institute of Industrial Research, Delhi.

Dr. M. K. Rout is now the Principal, G. M. College, Sambalpur.

Dr. R. K. Nanda in now the Reader in Utkal University.

Dr. B. Dash is now the Reader in Utkal University.

Dr. P. K. Jesthi is now a Lecturer in Utkal University.

Sri A. C. Dash is now a lecturer in Utkal University.

Dr. B. Sahoo is now a lecturer in I. I. T., Kharagpur.

Dr. B. K. Sabat is now a lecturer in I. I. T., Bombay.

Dr. D. Misra is now a Professor of Chemistry, G. M. College, Sambalpur.

Dr. G. B. Behera is now a lecturei in Sambalpur University.

Dr. A. S. Mitra is at present Director, State Forensic Laboratory, Cuttack.

Dr. K. K. Patnaik is now Reader in B. J. B. Col'ege, Bhubaneswar.

Dr. G. N. Mohapatra has joined as Special Officer, Tex' Book Corporation.

THE DEPARTMENT OF ECONOMICS

Economics was introduced as a subject in the Degree Course in the year 1912 and in Intermediate course in the year 1938. The Post-graduate classes were opened in the year 1946.

The following persons were the Heads of the Department of Economics—

Prof. W. V. Duke, Prof. R. P. Khosla, Prof. S. C. Bardhan, Prof. H. R. Batheja,. Prof. B. N. Rohatgi, Dr. A. K. Dasgupta, Dr. S. Misra, and Dr. D. C. Misra. Dr. K. M Patnaik is the Head of the Department at present.

The post of the Professor of Economics is now vacant. There are two Readers and seven Lecturers in the department now.

The present student strength of the department is 1024.

The following outstanding research works have been done by the teachers of the department.' The Economic Survey of Orissa' by Dr. S. Misra, the Ph. D. thesis on ' Role of Fiscal Policy in Economic Developmen'' by Dr. B. Misra, the Ph. D. thesis on ' Monetary Policy and Economic Development in India' by Dr. K. M. Patnaik and the Ph. D. thesis on ' State Finances of Orissa' by Dr. S. C. Patnaik. A large number of research papers written by teachers of the department have been published in learned journals.

This Department played host to the Annual Conference of Indian Economic Association and Indian Agricultural Economic Association in the year 1956. The conference was significant because it was resolved there that another All-India Economic Association with the name of 'Indian Society of Labour Economics' would be formed. This Department had also the privilege of playing host to the conference of 'The Orissa Economic Association'.

DEPARTMENT OF ENGLISH

The Department of English is the oldest Post-Graduate Department of Ravenshaw College. The College was admitted to the English Honours Course in 1917 and to the Post-Graduate course in July, 1922.

Prof. H. Lambert, M. A. (Cambridge) was the Head of the English Department, in the year 1917. He was followed by Prof. Whitlock, M. A. (Cambridge), Prof. Gopal Chandra Ganguli, M. A. (Calcutta), Prof. Baradakanta Chatterjee, M. A. (Calcutta) Prof. Kruttibas Samantarai, M.A. (Calcutta), Prof. P. S. Sundaram, B. A. (Oxon.), Prof, Girija Shankar Ray, M. A. (Calcutta) Prof. B. Das, M. A. (Pat), A. M. (Columbia). B. Litt (Oxon), Prof. A.P. O'Brien, M.A. (Dacca), D.Phil. (Calcutta), Prof. N.K. Misra M. A. (Utkal), Prof. K. P. A. Pillai, M. A. (Lucknow), Prof. P. K. Pati, M. A. (Pat), M. A. (Minnesota), Ph. D. (Minnesota), and Prof. S. Das, M. A. (Allahabad), M. A. (Minnesota). Dr. P. K. Pati is at present the Head of the Department.

At present there are seventeen teachers in the Department. The strength of students is 64 in the Honours classes and 112 in the post-graduate classes.

The Department played host to the Indian Association for English Studies in 1955 and organised the first conference of the Orissa Association for English studies in 1968. The English Association of the college regularly organises seminars, discussions and social functions.

The Department has a glorious tradition of research starting with Prof. G.C. Ganguli. Prof. P. S. Sundaram, at present Head of the Post-Graduate Department of English Rajasthan University has distinguished himself in the field of scholarship and was the President of the All-India English Teachers' Association. He was also for some years member of the Orissa Public Service Commission. Prof V. V. John, who served as the Director of Public Instruction, is now the Vice-Chancellor of Rajasthan University. He is well-known in the field of creative and critical writing. Prof. G. S. Ray was a prominent figure in the field of Oriya criticism. Late Prof. Jonathan Mohanty translated some outstanding western literary works. Late Prof. N. M. Dey was a lyric poet of importance. The department had the privilege of having some other distinguished teachers associated with it, such as Prof. K. P. Sinha, Prof. Kripanath Misra, Prof. K.B. Samantaray and Prof. K. C. Niyogi. Prof. B. Das, a distinguished scholar with degrees from Oxford and Columbia, has served in India and abroad. He is now the Director of Public Instruction (H.E.), Orissa. Dr. A. P. O' Brien is an eminent scholar with a doctoral degree from Calcutta. Dr. P. K. Pati with M. A. and Ph. D. degrees from Minnesota has published a large number of papers. Prof. Srimat Sahu, a scholar of eminence, has obtained an M. A. degree from Bristol University. Prof. S. Das who has a Master's degree from Minnesota,has also done significant work in the field of comparative literature. Mrs. P.N. Das, who was a teacher in the department is at present the Reader and Head of the Department of English, Utkal University. Dr. B. K. Tripathy with a Master's degree from Wisconsin and a D. Phil from Calcutta is at present working on contemporary drama. Sri Deba Prasad Patnaik and Sri Jogesh Chandra Mohanty are working for their doctoral degrees in U. S. A. and Sri Gourkishore Das at the University of Cambridge. Many other members of the Department are at present working on various subjects for their doctoral degrees.

The members of the department have been making significant contributions to the development of Oriya literature. Dr. M. Mansinga is a reputed poet of Orissa. Sri Gopinath Mohanty has distinguished himself as an Oriya novelist. Sri Guru Prasad Mohanty and Sri Ramakanta Rath are reputed Oriya poets seeking to discover the new idiom of the modern generation. Sri Jatindra Mohan Mohanty has done pioneering work in the field of modern Oriya criticism. Sri Paresh Chandra Rout, Sri Nrusingha Kumar Rath, and Sri Soubhagya Kumar Misra have made significant contributions to modern Oriya poetry.

DEPARTMENT OF GEOLOGY

Geology was introduced as a subject in the degree course in 1954. The Post-graduate Department of Geology was opened in 1956 by the Utkal University in the premises of Ravenshaw College.

The following were the Heads of the Department :

Dr. N. Satapathy from—1954 to 1957

Dr. A. K. Dey—from 1957 Dec. to 1963 Feb.

Dr. S. Acharya—from 1965 Jan. to 1965 July.

Prof. S. Ray—from 1965 Aug. to 1968 July.

Dr. S. Acharya—from 1968 Aug. onwards.

Dr. B. Dash acted as the head of the department during the absence of Dr. S. Acharya (on leave)

At present there are one Professor, one Reader, and nine lecturers in the Department.

There are now 54 students in the Under-graduate classes and 19 in the Post-graduate classes.

Considerable research work has been done by teachers of the department.

Dr. N. Satapathy, Ex-Reader, published a note on the discovery of a glass apparatus for the size analysis of sediments.

Dr. A. K. Dey, Ex-Professor, wrote a paper in petrologic evolution of the Deccan Traps. He also made a critical comment on the Plutonic concept at the seminar at Hyderabad.

Dr. S. Acharya, Professor of Geology, has made a major contribution to structural and metamorphic studies of Daitari Iron ore Series of rocks in Orissa. He also wrote a paper on the application of Ramnent magnetic studies of ore deposits. Dr. B. Dash, Reader in Geology, has made a notable contribution in his paper "Geology of the Lewisian rocks in a part of Suther-land Scotland".

Sri N. Acharya has made intensive geophysical studies of certain areas in Orissa. Sri K. N. Sahu is continuing work in petrology of the rock association around Tapang. Sri B. P. Patra has been carrying his work on the plant fossils of Naraj, Orissa. Many teachers have been awarded scholarships, fellowships and degrees. Dr. S. Acharya went to Heidelberg, West Germany on a Humboldt Scholarship. Dr. B. Dash obtained his Ph. D., from Glasgow University Scotland, on a Commonwealth scholarship. Sri M. Mohanti is in Leiden University for higher research on a scholarship of that University. Sri S. Mukherjee is in Budapest, Hungary, for higher research on a scholarship of the Hungarian Government. Sri N. Acharya has completed his Ph. D. in Andhra University recently.

DEPARTMENT OF MATHEMATICS

The Department started at the very inception of the college when teaching in Mathematics was imparted at the Intermediate stage. Honours teaching was introduced in the year 1921, and post-graduate classes were opened in 1947.

This Department had the unique privilege of having Prof. S. K. Ganguly, M. A. (Cal.) as the first Head of the Department. In keeping with the high traditions of the Department, scholars and educationists like Prof. Harekrushna Das, M.A. (Cal.), Prof. Bama Charan Das, M. A. (Pat), B. A. (Hons.) (London), Prof. Ramanath Mohanty, M.Sc. (Pat), Ph. D. (London), Prof. Brajabandhu Mishra, M.Sc. (All.), M.S. (Michigan), A. M. (Columbia) have become in succession the Heads of the Department.

At present the staff consists of one Professor, two Readers, and seven Lecturers, the Head of the Department being Prof. Sankarsan Mohapatra, M. A. (All.) The present strength of the students in Hons. classes is 64 and in post-gradudate classes is 80.

The history of the researches in the Department dates back to the time when Prof. S. K. Ganguly was the Head of the Department. Carrying on his researches on the Origin of zero he proved that the concept of zero is a gift of the Hindu mathematicians to the world of Mathematics. In 1951 Prof. R. Mohanty returned from abroad with a Ph. D. Degree from London University for his outstanding and original work of International repute on 'Fourier series'. Since that time he has devoted himself to research and his scholarship has been rightly honoured by the U. G. C. who have appointed him U.G.C. Professor of Mathematics. Prof. Sankarsan Mohapatra, an eminent scholar is working for the Ph. D. degree. He has also several papers to his credit. Dr. Ghanasyam Samal got his Ph. D. from London University and is continuing his research activities. Sri Sarat Kumar Mohanty has done considerable work to popularise science. Sri Niranjan Tripathy, active research scholar, has published a number of original papers. He is also working for the Ph. D. degree.

Two eminent scholars, Dr. Chakradhar Misra, Ph. D. (London) at present Director of Bureau of Statistics, and Dr. Tribikram Pati, D.Sc. (Allahabad), at present Professor of Mathematics, Jabalpur University, were also students of this Department.

DEPARTMENT OF ORIYA

Provision for Honours teaching in Oriya was made in 1942, and post-graduate teaching in 1946.

The following were the Heads of the Department :

1. Dr. Artaballav Mohanty
2. Dr. Karunakar Kar
3. Dr. Kunjabehari Tripathi
4. Dr. Kunjabehari Das

Sri G. B. Dhall, is at present the Head of the Department.

Late Dr. Artaballav Mohanty was the first Professor of the Department of Oriya and Sanskrit. It was through his ceaseless efforts and life-long devotion to Oriya language and literature that Oriya came to be recognised as a subject of study in the Utkal University. He collected old manuscripts of Oriya and started Prachi Samiti, which brought many valuable works to light. He brought out authentic editions of about 60 books. Regardless of age and bodily ailments he worked till his end on a monumental work like editing *Sarala Mahabharat*, expected to come out shortly. He was honoured by the Utkal University with a D. Litt. degree. In his name the Sahitya Academy of Orissa has instituted a course of lectures to be delivered by eminent scholars every year.

Late Laxmikant Choudhury was one of the close associates of Dr. Artaballav Mohanty. He edited 'Prema Panchamruta' by the poet Bhupati Pandit and established Laxmikanta Sangita Vidyalaya.

Late Dr. Karunakar Kar's monumental research work was 'Ascharya Charyacharya' or "Boudh Gan-O-Doha" for which the Utkal University conferred D. Litt. Degree on him. He edited, the Sanskrit lyrical dramalet 'Piyasa Lahari'.

Dr. Kunja Behari Tripathi, whose outstanding work was the "Evolution of Oriya Language and Script" was approved for the award of Ph. D. degree by the University of London. Dr. Tripathy is now the Professor of Oriya, Berhampur University.

Dr. Kunjabehari Das is a poet and a writer. He has many books written in Oriya and English. He had his Ph.D. Degree in Oriya Folk-Lore from Viswabharati University. He attended the Asian Folk-lore Conference at Indian University, Bloomington U. S. A. in 1966. He was Head of the Department of Oriya, Viswabharati University for quite a long time.

Sri G. B. Dhall is known as a writer and a linguist. He had his M. A. Degree from London University and his "Aspiration in Oriya" written under the London University has been published by Utkal University. He has written thirty-two books six of which have won awards; three from the Government of India, two from the Government of Orissa and one from the Sahitya Academy, Orissa.

He was for sometime Reader in Linguistics, Agra University and served in the Faculty of Linguistics in Summer Schools at Poona, Dehradun, and Mysore, organised by the Ford Foundation U. S. A. and the Government of India. He visited U. S. A. on a scholarship for "Experiment in International Living. He is a member of the Bharatiya Bhasa Committee, Government of India. There are at present 10 teachers in the Department and 1653 students (including the students in the Post-graduate classes).

The Research tradition or the Department has been kept up. Dhwani Vijnan of Sri G. B. Dhall is an outstanding publication, first of its kind in Indian languages. It is a reference book on phonetics in many Universities in the country. "Aspiration in Oriya" is a piece of research work accepted by the London University for M. A. thesis. It is the first work on Oriya phonetics to be done with Laboratory techniques. Dr. Gopal Chandra Mishra had his D. Litt. Degree on "Oriya Gadya Sahitya" from Utkal University. Dr. K. C. Misra won the Ph. D. degree for his work " Jagannath cult in Orissa" and Dr. B. D. Mohanty, for his work on Natha Dharma while they were in this department. Dr. Janaki Ballav Mohanty had his Ph. D. degree from Utkal University for his work on "Oriya Geetikavya". He is known as a poet and a writer. He has also written a number of books of criticism. Dr. Benimadhab Padhi had his Ph. D. Degree from Utkal University for his work "Daru Devata"

Dr. Gopal Chandra Mishra, received one of the Soviet Desh Nehru awards for his translation of the poems of Puskin into Oriya. 'Pingalar Surya', an anthology of poems written by Sri Benudhar Rout, has been adjudged best work in poetry by Orissa Sahitya Academy and has been awarded Rs.1,000/- this year. He is well-known as a poet and critic in Oriya and a connoisseur in art and painting too. At the request of Gandhi Centenary Committee (Central Govt.) he wrote the chapter on the "History of Oriya Language and Literature" which has come out in the book 'An Anthology of Indian Literature Deluxe Edition, edited by Sri K. Santnam and published by the Bharatiya Vidya Bhawan. Sri Dhaneswar Mohapatra won the Soviet Desh Nehru award of Rs.800/- for his translation of one of the novels of Tolstoy into Oriya.

DEPARTMENT OF PHYSICS

Physics was introduced as a subject for study when I. Sc. classes were opened in 1906. The degree course in Physics started in 1914 and the Honours course in 1930. The Post-Graduate Department of Physics was started in 1951.

The following were the Heads of the Department : (*i*) Prof. Sarat Chandra Mazumdar (*ii*) Prof. Shyama Chandra Tripathi (*iii*) Prof. Mohit Mohan Sengupta (*iv*) Prof. Narayan Mishra (Raisaheb) (*v*) Dr. Golak Behari Banerji (Professor) (*vi*) Prof. Radha Krushna Das (*vii*) Prof. Narayan Misra (Raisaheb) (*viii*) Dr. Golok Behari Banerjea (Professor) 1948-49 (*ix*) Dr. Brahmananda Mishra (Reader) 1949-51 (*x*) Dr. Arun Kumar Dutta (Mayurbhanja Professor) 1951-61 (*xi*) Dr. Brahmananda Mishra (Professor) 1961-68 Dr. Harihar Mishra (Professor) is the Head of the Department since, 1968. At present there are one Professor, six Readers and twelve Lecturers in the Department.

There are 800 students in the under-graduate and Honours classes and 56 students in the post-graduate classes.

Outstanding Research has been done by many teachers of the department.

Dr. G. B. Banerji determined the co-efficient of Viscosity of Air by the Rotating Cylinder Method. His paper was published in the Zeis. fur Phys. and was accepted as a standard work. Dr. G. B. Benerji and Dr. Brahmananda Mishra carried on work on Raman Effect and their work was published. Professor Narayan Misra worked on the differentiation of functions and published his work. Dr. Brahmananda Mishra carried out experiments on the Wave Nature of Matter and published several papers. Dr. Arun Kumar Dutta and his associates worked on the Absorption of Ultrasonic Waves in liquids and published many papers. A part of this work was the Ph. D. thesis of Dr. Kulmani Samal. Dr. Trilochan Pradhan and Sri Patitapaban Misra made theoretical investigations on Plasma and published papers. Sri Misra has since obtained a Ph. D. on that work. Dr. Bibhuti Bhusan Deo carried on theoretical investigations on Nuclear Scattering. Sri Harekrushna Rout did theoretical work on Nuclear Binding Energy. Sri Prabudha Banerji got a paper published on Nuclear scattering. Dr. Trinatho Ratho worked on X'ray Absorption in liquids and published papers. Sri Srinibas Panda and Sri Prafulla Kumar Mohapatra worked on Ultrasonics. Sri Jagadish Chandra Mohanty and Sri Sadananda Torasia investigated the absorption of X' rays in liquids and published a paper. Sri Durgapada Misra carried on Theoretical investigation on Plasma and published a paper. Sri Sarat Chandra Misra, is working on a Theoretical Model for Classical Liquids and has published four papers of which two are in collaboration with Sri Kashinath Parida, M. Sc. Dr. Braja Sundar Mohanty has been working on the Determination of Rotational constant of Caf and similar Molecules in collaboration with Sri Deba Prasad Nanda. Dr. Harihar Misra carried out a calculation of the Theoretical Sensitivity of EPR Spectrometers and an experimental work on the Rapid Periodic Fading of Radio Waves which were published. Dr. Harihar Misra and his associates have been working on the study of Ultrasonic Absorption and Dielectric Constant of Binary Liquid Mixtures which show peculiarities.

The following is a record of the outstanding achievements of the teachers of the department.

Shri Shyama Chandra Tripathy, Professor of Physics, became the first Oriya Director of Public Instruction of Orissa. Dr. Golak Bihari Banerji, Professor of Physics, became

Principal of G. M. College, Sambalpur, S. C. S. College, Puri and Ravenshaw College. Dr. Braja Bihari Patnaik is a senior Officer in Defence Science Organisation. Dr. Trinath Ratho has become Professor of Physics in the Regional Engineering College, Rourkela. Dr. Trilochan Pradhan has become Professor at Saha Institute of Nuclear Physics, Calcutta. Dr. Bibhuti Bhusan Deo was Associate Professor of Physics at I. I. T., Kanpur and is now Mayurbhanja Professor of Physics, Utkal University. Dr. Tara Prasad Das, a former student of this department, is a Physicist of International reputation. He was Professor of Physics in the University of California and is now in the University of Utah. Dr. Jagadish Chandra Mohanty, a student of this Department, is now Professor and Head of the Department of Physics at I. I. T., Kanpur. Dr. Rama Chandra Mohanty and Dr. Jogesh Chandra Pati, students of this department, are now Professors in Universities of U. S. A. Sri Himansu Mohan Choudhury is now a senior officer in the Department of Meteorology, Government of India.

DEPARTMENT OF ZOOLOGY

The Department of Biology which started in 1941 with Dr. P. Misra, Professor of Botany as the Head of the Department, for the teaching of the Zoology and Botany in the Intermediate Classes, bifurcated in 1946, and Zoology was introduced as one of the main optional subjects both at the pas and Honours level in the under-graduate classes. The first batch of Zoology students took the B.Sc. (Pass) and B.Sc. (Honours) Degree in 1948. The Post-Graduate Department of Zoology was started by the Utkal University in 1960, and Dr. B. K. Behura became the first Professor of Zoology in 1961. Since its inception in 1960 the Post-Graduate Department of Zoology of the University is located in the Ravenshaw College and it functions under the administrative control of the Principal, Ravenshaw College.

The following have served as Heads of the Department of Zoology :

B.Sc. (Pass and Hons.)

Dr. H. S. Chaudhury	1947—1949
Dr. R. N. Mukkerji	15-2-1949—29-10-1956
Dr. B. K. Behura ..	11-3-1957—17-5-1961.

Under-Graduate (Government) & Post-Fraduate Department (University)

Dr. B. K. Behura	17-5-1961.

At present there are 4 Readers and 3 Lecturers in the Under-graduate section of the Department and 1 Professor, 2 Readers, and 3 Lecturers in the post-graduate Department. There are now 536 students in the under-graduate classes and 40 in the post-graduate classes.

Significant research work has been done by some members of the Staff.

Dr. B. K. Behura in collaboration with Sri G. C. Sengupta the then State Entomologist, Department of Agriculture, prepared an "Annotated list of crop pests in the State of Orissa" which was published by the Entomological Society of India as Memoir No.5 in 1957.

Research work in the field of Helminthology was carried out by P. N. Chatterji, then a member of Staff of the Department and this won for him the Ph. D. Degree of the University in 1956.

More than fifty research papers have been published by the Department.

Dr. B. K. Behura wrote a book entitled "Odisara Benga"(Frogs and toads of Orissa) in Oriya which won him a National Award in Children's literature in 1966. He also brought out a book entitled "Odisara Sapa" (Snakes of Orissa) (1966, pp. 219+XV) which won him a state award in 1967.

He acted as the General Secretary, second All-India Congress of Zoology, Varanasi 1962, and has been working as the Secretary-General, Zoological Society of India.

DEPARTMENT OF BENGALI

The Bengali Department of the Ravenshaw College started in July 1950 with teaching in M. I. L. Bengali at all the stages.

There was a Bengali subsidiary language paper in M. A. (Oriya). For the first few years there used to be four classes a week in that paper but subsequently they were reduced to one. From 1970 that paper has been removed from the courses of studies in M. A. (Oriya).

In 1954 optional Bengali classes were opened at the Intermediate stage.

The College is affiliated in optional Bengali at the P. U. and II year stages.

Sri V. Mukherji is the only lecturer in the Department.

DEPARTMENT OF COMMERCE

Teaching in Commerce at the Intermediate level was started in the college in 1957-58 session and at the degree stage in 1960-61.

Honours teaching in the subject started in 1968.

The following were the Heads of the Department :

Sri Paresh Chandra Roy
Sri Durga Prasad Nayak
Sri Rebatikanta Sahani
Sri Gunanidhi Sahu
Sri Baikuntha Behari Acharya
Sri Gunanidhi Sahu
Sri Durga Prasad Nayak
Sri Batakrushna Mohanty

Sri Baikuntha Behari Acharya is the Head of the Department at present.

There are now six lecturers in the department and 320 students on the rolls.

Sri G. N. Sahu, M. Com. and Sri S. C. Sahu, M. Com. lectures of this department read papers in All India Commerce Conference at Ernakulam, Kerala State. Sri H. Panda, M. Com. lecturer of this department, participated in the discussions at the Conference.

DEPARTMENT OF EDUCATION

Education was introduced in the college in the year 1943 at the I. A. stage. In 1960 it was raised to the Degree stage and in 1965 to the Honours stage.

Many eminent educationists of this state have started their career as lecturers in Education in the college and have contributed substantially to the cause of Education in various capacities under the Department of Education. It will not be out of place to mention their names in this connection. They are Sri G.K. Mohanty, Sri Satrughna Nath, Dr. Gaurishyam Mohanty, Sri Dinabandhu Panigrahi, Sri Pranaban dhu Kar. Sri Ram Krishna Kar, Dr. Sarat Chandra Dash and Sri Ramnarayan Mohanty. Sri G. K. Mohanty remained in Ravenshaw College as Head of the Department from 1943 to 1960 when he was called to the State Directorate of Education to serve the cause of Social Education of Orissa. Sri Ramnarayan Mohanty who retired recently as the Reader and Head of the Department of Education of this college is an educationist of repute and it is through his efforts that the Honours course in Education was opened in Ravenshaw College and S. C. S. College, Puri.

The following were the Heads of the Department :

Sri G. K. Mohanty	1943—1960
Sri Ram Narayan Mohanty	1961—1968
Sri Pranabandhu Kar M.A., Dip in Edn. (Pat)	1968—Nov. 1969
Sri Lalmohan Pradhan, M.A., M.Ed. (Pat)	Dec. 1969—Jan' 1970

Sri Niranjan Mohapatra, M. A. (Utkal) Dip-in-Edn (Pat.) is the Head of the Department at present.

At present there are five lecturers in the department. The post of the Reader is vacant.

Dr. S.C. Dash, formerly a lecturer of this department did significant Research on Educational measurement for which be obtained his Ph. D. from the Utkal University.

Now Sri Madan Mohan Mishra and Sri R. N. Dey are engaged in active research in the areas of Educational Administration and Educational Measurement respectively.

Sri P. B. Kar received a National Award for one of his dramas during his tenure of office as the Head of this department.

Sri R. N. Mohanty, a former Reader of the department is now Principal, Salepur College, Cuttack. Dr. G.S. Mohanty is now the Principal of the Training College, Cuttack.

The teachers and the students hope that M. A. in Education will be introduced soon in the college.

DEPARTMENT OF GEOGRAPHY

The Department of Geography was established in July, 1944 with the introduction of the subject at the old Intermediate stage. It started with only one lecturer, Shri M. M. Hasan, and one Laboratory assistant, Shri R. N. Sahoo, B. A. collegiate education in Geography own a good deal to their pi oneering work.

In July, 1948, Graduate classes were added to the lower classes with ten seats in B. A. Pass and six seats in B. A. Honours. In 1963-64 the post of the senior-most lecturer was up-graded to the rank of Reader. In July, 1968 the number of seats in the higher classes was increased to 32 in B. A. Pass and 16 in B. A. Honours.

The Department will reach its full height only with the opening of Post-Graduate classes in the subject.

Mv. M. M. Hasan M. A, M. Ed. was the Head of the Department from 1944 to July 1968.

Sri B. C. Acharya M. A., is the Head of the Department at present.

The present strength of teachers of the department is three, one Reader and two lecturers.

The number of students on the rolls in different classes of the Department during the session 1969-70 is 89.

About 25 research papers have been published by the members of the staff of the Department up to the end of '69.

Dr. J. C. Acharya was awarded Ph. D. in arts by the Utkal University in 1967 for his thesis on "The Interstitial Area in a double town, Bhubaneswar : A Study of Socio-cultural interactions in urbanization".

DEPARTMENT OF HISTORY

History Honours classes were opened in 1922. Post-graduate classes were opened in 1950. In 1958 the Post-graduate Department of History was placed under the Utkal University. But the classes were held in the Ravenshaw College premises till 1962 when the Utkal University shifted the department to its new campus at Vani Vihar, Bhubaneswar.

The following were the Heads of Department : Dr. Jadunath Sakar, Dr. P. Saran, Prof. Ghanashyam Das, Prof. R. Subba Rao, Prof. Jagadananda Mohanty, Dr. M. N. Das, Prof. P. Mukherjee, Dr. K. C. Panigrahi. Shri R. K. Das is the Head of the Department at present.

There are now 4 teachers in the Department, one of them being a Reader and the rest lecturers. There are at present 368 students on the rolls.

Outstanding research works have been done by Dr. J. N. Sarkar and Dr. P. Saran on the Mughal Period, Prof. G. S. Das on Modern Orissa, Prof. R. Subba Rao on the Eastern Gangas, Dr. K. C. Panigrahi on Archaeology, Prof. P. Mukherjee on Vaishnavism and Gajapati Dynasty, Dr. M. N. Das on Modern History, Dr. N. K. Sahu on Buddhism in Orissa and Dr. B. C. Roy on the Marathas.

The History Society of the college under the initiative and guidance of Prof. G. S. Das, B. A., (Hons.) (London), opened a Museum in the college which formed the nucleus of the present Orissa State Museum at Bhubaneswar. In 1949 the All-India History Congress was held in Ravenshaw College. The History Department deputed its teachers and students to take part in the Sisupalagarh and Prachi Valley Excavations. Besides, this department has taken an active part in all the major excavations conducted by the Government of India in the State of Orissa.

DEPARTMENT OF PHILOSOPHY

Honours Classes in Philosophy were started in 1908.

The following were the Heads of the Department :

Prof. A. C. Mitra.	
Prof. M. M. Senapati	till 1938
Prof. B. V. Ray	till 1943
Prof. R. Pati	till 1947
Prof. D. Mishra	till 1950
Prof. G. Mishra	till 1952
Prof. R. Rath	till 1953
Prof. S. K. Chattopadhaya	1955
Prof. S. Sahu	till 1956
Prof. G. Misra	till 1957

Prof. S. K. Chattopadhyya has been the Head of the Department since, 1957.

There are three Readers and one lecturer in the Department. At present there are 322 students (including 37 in the Honours classes).

Research work of outstanding quality has been done by many teachers of the department.

Prof. D. Mishra, G. Misra, R. Rath, S. Sahu got Ph. D's from foreign Universities. Among the present members of the staff Prof. S. K. Chattopadhyaya is a Premchand Roychand Scholar from Calcutta University and had worked on the Philosophy of William James. Dr. S. Mishra got a Ph. D. from Benaras Hindu University on his thesis on the Philosophy of Sri Aurobinda.

Results of the students in the various University Examination have been uniformly brilliant.

DEPARTMENT OF POLITICAL SCIENCE

Political Science was introduced as a subject in the First Year Degree class as well as in the B. A. (Pass and Honours) classes in 1958.

The following were the Heads of the Department :

Dr. D. C. Misra

Sri M. Panda

Sri G. N. Acharya is the Head of the Department at present.

There are now four teachers in the Department, one Reader and three lecturers. The present strength of students in the Department is 572.

Dr. B. B. Jena, now in G. M. College, Sambalpur, got Ph. D. in Political Science from Utkal University on " Parliamentary Committees of Indian Parliament". Sri B. C. Das, lecturer in Political Science is working for Ph. D. under Utkal University on " Indian Presidency".

Dr Shreeram Chandra Dash, Professor and Head of the Department of Political Science of Utkal University, was a member of this department.

DEPARTMENT OF PSYCHOLOGY

Psychology as a separate and independent subject was started in the year 1942 at the I. A. stage. This Department was then a part of the Philosophy and Logic Department which had Sri B. V. Roy as its Head. Sri B. V. Roy was succeeded by Sri R. Pati and Dr. D. Misra succeeded Sri R. Pati. In 1950 Dr. G. Misra took over as the Head of the Department.

In 1953 Psychology was opened at the B. A. Pass and Honours stage with Dr. R. Rath as the Reader and the Head of the Department. Sri A. N. Deb acted as the Head of the Department for a short period of three months while Dr. R. Rath was on his educational tour, in U. S. A. Mrs. G. B. Devi also acted as Head of the Department for a short period that elapsed between the shifting of P. G. Department to Vani Vihar and the appointment of Dr. G. Parida then lecturer in Philosophy, as the Head of the department of Psychology.

The following were the Heads of the Department :

1. Dr. R. Rath
2. Sri A. N. Deb (Officiating)
3. Dr. R. Rath
4. Mrs. G. B. Devi (Officiating)

Dr. G. Parida is the Head of the Department at present.

At present there are 5 lecturers in the Department and 250 students on the rolls.

The following is an account of outstanding Research done in the Department—

1954-57......Social Tension Research sponsored by the U. G. C. under the guidance of Dr. R. Rath and Sri N. C. Sirkar.

1960-62......Verbal Conditioning sponsored by the C. S. I. R. Delhi under the guidance of Dr. J. P. Das...

1962-64......Acculturation of Sauras into Oriya Society sponsored by the Planning Commission under the guidance of Dr. G. Parida.

1964-65......Attitude towards Family Planning in Cuttack Town and its suburbs sponsored by the B. S. I. R. Orissa, under the guidance of Sri K. C. Panda.

A book " Acculturation of the Sauras into Oriya Society"by Dr. G. Parida has been published by the Planning Commission.

The following is a record of the outstanding achievements of the teachers of the department. Dr. R. Rath is now the Head of the Post-Graduate Department of Psychology, Utkal University. Dr. G. Misra is the Head of the Department of Philosophy of the same University. Dr. D. Misra is working as the Registrar of Orissa University of Agriculture. Dr. J.P. Das is at present serving as a visiting Professor at a University in Canada.

DEPARTMENT OF SANSKRIT

The Sanskrit Department along with Oriya was a joint department since the inception of the college, but in 1967, it was separated from the Oriya Department and since then it has been functioning as an independent department. Honours teaching was introducted in 1929.

The succession list of the Heads of the department is given below :

1. Sri Kashinath Das
2. Dr. Artaballabha Mahanty
3. Dr. Karunakar Kar
4. Dr. Kunjabehari Tripathi
5. Sri Golak Behari Dhall
6. Sri Basudev Nanda

The present strength of the teaching staff is two and that of the students is 150, including 12 students in Honours, Final B. A. Class.

The Department has an association named " Sanskrit Samiti". This association organises literary discussions. At present Sri B. C. Pathi, lecturer of this department is in charge of this association.

DEPARTMENT OF STATISTICS

Statistics was opened in the Post-Graduate stage only in 1959 by the Utkal University. After the University Departments were shifted from Cuttack to Vani Vihar, statistics was not taught in the college as a separate subject. Government were pleased to introduce the subject in the under-graduate stages in the college. i.e. in the First Year Degree Class, in 1965 and in B. A. pass in 1967.

The following were the Heads of the Department—Prof. Sadhucharan Das, M. A. (Pat), A. M. (Canbera), Smt. Kanaklata Devi, M. Sc.

Sri Udayanath Rout, M. Sc, is the Head of the Department at present. There are now three Lecturers in the Department and 192 students.

DEPARTMENT OF URDU AND PERSIAN

The Urdu and Persian Department is as old as the college itself. In the beginning there was provision for teaching Arabic and Persian only. There was no lecturer for teaching Urdu. Provision for teaching Urdu was made in 1947 and Arabic classes were dropped. Since then Urdu M. I. L. is being taught up to the B. A. class and Urdu optional up to 1st year Degree class. Persian Hons. was introduced in 1945.

In July, 1969, a new post of Reader in Persian was created on Hons. teaching basis and Sri S. Masihullah, lecturer in Persian was promoted to the post of Reader in Persian.

The following were the Heads of the Department—

1. A. F. M. Abdul Quadir, M. A. (Alld).	1921—22
2. M. A. Latif, M. A	1927
3. Dr. Iqbal Hussain, M. A., B. L. Ph. D.	1935
4. Mlv. Syed Abdus Sattar, M. A.	1936
5. Mlv. Syed Asghar Ali, M. A.	1937
6. Sri S. M. Hasan	1959

Sri S. Masihullah, M. A. is the Head of the Department since last year.

At present there are two teachers, one in Persian, and one in Urdu.

There are 25 students on the rolls.

Sri S. Masihullah, Reader in Persian, is engaged in research. He also appeared in the M. A. Examination, 1968 of the Calcutta University in Urdu in 1969 and was placed in the Ist Class.

COLLEGE STAFF (*Teaching*)

Principal

Dr. D. C. Misra, M. A. (Patna), A. M. (Harvard), Ph.D. (Harvard).

Department of Botany

Professor of Botany	Gadadhar Misra, M.Sc. (Allahabad) D. Phil (Allahabad), Dip-in-German (Utkal)
Readers in Botany	Braja Kumar Kar, M.Sc. (Utkal) Basanta Kumar Nanda, M.Sc. (Utkal), Ph. D. (Utkal) Chittaranjan Mohanty, M.Sc. (Alld.) Sachidananda Nayak.
Lecturers in Botany	Mahendranath Nayak, M.Sc. (Utkal) Laxman Kumar Mohapatra, M.Sc. (Alld.), M.Sc. (Utkal). Smt. Aruna Kumari Mishra, M.Sc. (Utkal) Sarat Chandra Nayak. M. Sc. Smt. Pravat Das, M. Sc. (Utkal) Smt. Kamal Kumari Patnaik, M.Sc. (Utkal), D. Phill (Alld.) Smt. Uttara Ray, M.Sc. (Utkal)

Department of Chemistry

Professor of Chemistry	Prasanna Kumar Das, M.Sc. (Patna)
Readers in Chemistry	Narayan Chandra Das, M.Sc. (Patna) Shyam Sundar Nath, M.Sc. (Utkal) Chaudhury Bichitrananda Nanda, M.Sc. (B. H. U.) Chitrananda Nanda, M.Sc. (Utkal) Rebati Charan Das, M.Sc. (Utkal), Ph.D. (Utkal), Ph. D. (Leeds) Phanindrabhusan Das, M.Sc. (Utkal), Ph.D. (Utkal) Rama Chandra Acharya, M.Sc. (Utkal) Santanu Kumar Acharya, M.Sc. (Utkal)
Lecturers in Chemistry ..	Niranjan Mohanty, M.Sc. (Utkal) Bamdev Das, M.Sc. (Utkal) Chittaranjan Das, M.Sc. (Utkal) Gopal Ghose, M.Sc. (Utkal) Durga Charan Pati, M.Sc. (Utkal), Ph D. (Utkal) Ashutosh Nayak, M.Sc. (Utkal) Rabindra Nath Nanda, M.Sc. (Utkal) Nrusingh Ch. Misra, M.Sc. (Utkal) Sundar Rao, M.Sc. (Utkal) Dhaneswar Rout, M.Sc. (Utkal) Smt. Subashini Lenka, M.Sc. (Utkal)

Department of Economics

Professor of Economics	(Vacant)
Readers in Economics	Khetramohan Patnaik, M.A. (Banaras), A.M. (Stanford), Ph. D. (Utkal) Ghanashyam Das, M. A. (Utkal)
Lecturers in Economics	Sirish Chandra Patnaik, M.A. (Utkal), Ph. D. (Utkal) Benudhar Misra, M.A. (Utkal), Dip-in-S.S.M. (Utkal) Baishnab Charan Parida, M.A. (Utkal) Bijoy Kishore Bal, M.A. (Utkal) Smt. Santi Das, M. A. (Utkal) Nagendra Charan Mohanty, M.A. (Utkal) Smt. Kanak Manjari Misra, M.A. (Utkal)

Department of English

Professor of English	Prafulla Kumar Pati, M. A. (Pat.) M.A. (Minnesota), Ph. D. (Minnesota)
Readers in English	Sarbeswar Das, M.A. (Allahabad), M.A. (Minnesota) Harendra Prasad Mohanty, M. A. (Pat.) Manish Kumar Chakraburty, M.A. (Utkal) Nitaidas Mukherjee, M. A. (Utkal) Byotkesh Tripathy, M.A. (Cal.), M.A.) (Wisconsin), Ph. D. (Cal.) Amulya Chandra Samanta, M.A. (Allahabad) Paresh Chandra Raut, M. A. (Delhi)
Lecturers in English	Debendra Kumar Ray, M. A. (Utkal) Nrusingh Kumar Rath, M. A. (Utkal) Mahajiteswar Das, M. A. (Utkal) Ramachandra Tripathy, M.A. (Utkal) Dip-in-Ed. (Utkal) Pabitramohan Nayak, M. A. (Utkal) Soubhagya Kumar Misra, M.A. (Utkal) K. Rajgopal, M. A. (Utkal) Smt. Gopa Das, M. A. (Utkal)
Voluntary Service Overseas	Miss Celia Roberts, B.A. (East Anglia U. K.)

Department of Mathematics

Professor of Mathematics	(Vacant)
Readers in Mathematics	Sanskarsan Mohapatra, M.A. (Allahabad) Ghanashyam Samal, M.A. (Utkal) Ph. D. (London) Umakanta Mohapatra, M.Sc. (Utkal)

Lecturers in Mathematics	Prabhas Chandra Palit, M.Sc. (Cal.) Sarat Kumar Mohanty, M.Sc. (Utkal) Dayanidhi Panda, M.A. (Utkal) Hemanta Kumar Das, M.Sc. (Utkal) Srinivas Hota, M.Sc., B.Ed. (Utkal) Niranjan Tripathy, M.Sc. (Utkal) Aruna Kumari Misra, M.Sc. (Utkal)

Department of Oriya

Professor of Oriya	(Vacant)
Readers in Oriya	Golak Bihari Dhall, M. A. (Pat.), M. A. (London), Dip-in-Russian (Utkal) Gopal Chandra Misra, M.A. (Utkal), D. Litt. (Utkal) Benudhar Raut, M. A. (Utkal) Janaki Ballav Mohanty, M. A. (Utkal), Ph. D. (Utkal) Benimadhab Padhi, M. A. (Utkal), Ph. D. (Utkal)
Lecturers in Oriya	Dhaneswar Mohapatra, M. A. Oriya (Utkal), M.A. Sanskrit (Utkal), B.Ed. (Utkal) Rajendra Prasad Mohanty, M.A. (Utkal) Abhinna Chandra Das, M.A. Sanskrit (Banaras) M.A. Oriya (Utkal) Smt. Prativa Satapathi, M.A. (Utkal) Panchanan Pati, M.A. (Utkal)

Department of Physics

Professor of Physics	Harihar Mishra, M.Sc. (Cal.) M.S. Ph.D. (Stanford)
Readers in Physics	Sasanka Sekhar Patnaik, M.Sc. (B.H.U.) Sarat Chandra Misra, M.Sc. (Cal.) Brajasundar Mohanty, M.Sc. (B.H.U.) Ph.D. (B.H.U) Baman Ch. Ray, M.Sc. (Phys.) M.Sc. (Math.) (Utkal.) Dharanidhar Das, M.Sc. (Delhi) Jagadish Ch. Mohanty, M.Sc. (Utkal)
Lecturers in Physics	Rajkishore Satpathy, M.Sc., Dip-in-Stat. A.S.I.N.P.(Cal. Krishna Kumar Sarkhel, M.Sc. (Utkal) Nikunja Bihari Misra, M.Sc. (Utkal) Surendranath Ray, M.Sc. (Utkal) Purnendu Nath Das, M.Sc. (Utkal) Debaprasad Nanda, M.Sc. (Utkal) Babaji Charan Misra, M.Sc. (Utkal) Bhimasen Das, M.Sc. (Sambalpur) Alekha Charan Nayak, M.Sc. (Utkal) K. R. P. Rao, M.Sc. (B. H. U.) H. C. Patnaik, M.Sc. (Utkal) S. C. Nayak, M.Sc. (Utkal)

Department of Zoology

Readers in Zoology

Smt. Santilata Kanungo, M.Sc. (Alld.)
M.S. (Michigan), M.Sc. (London),
D. I. C. (London)
Prasanna Kumar Das, M.Sc. (Lucknow)
Md. Zafrullah M.Sc. (Cal.)

Lecturers in Zoology

Bimbadhar Nayak, M.Sc. (Alld.)
Milan Kumar Behera, M.Sc. (Utkal)
Smt. Sukalyani Behera, M.Sc. (Utkal)
Smt. Suprava Das, M.Sc. (Utkal)

Department of Bengali

Lecturer in Bengali

Vivekanand Mukherjee, M. A. (Cal.)

Department of Commerce

Lecturers in Commerce

Baikuntha Bihari Acharya, M. Com. (Lucknow)
Gunanidhi Sahu, M.Com. (B.H.U)
Haridwar Panda, M.Com. (Andhra),
D.S.S.M. (Utkal)
Swarup Chandra Sahu, M.Com. (Utkal)
Dhaniram Agarwal, M. Com. (Sambalpur)
Dhruba Prasad Patnaik, M. Com. (Utkal)

Department of Education

Readers in Education

Niranjan Mohapatra, M.A. (Utkal), B.Ed. (Patna)
Bhagirathi Nayak, M.A. (Utkal), Dip-in-Ed. (Utkal)

Lecturers in Education

Madan Mohan Misra, M.A., M.Ed. (Utkal)
Trilochan Sarangi, M.Ed. (Utkal)
Raghunath Dey, M.Ed. (Utkal)
Indira Nanda, M.Ed., (Utkal)

Department of Geography

Reader in Geography

Brundaban Chandra Acharya, M.A. (Cal.)

Lecturers in Geography

Narasingh Prusty, M.A. (Banaras)
Jotish Chandra Acharya, M.A. (Ranchi)
Ph. D. (Utkal)

Department of History

Reader in History

Rajendra Kumar Das, M. A. (Cal.)

Lecturers in History

Smt. Manorama Das, M. A. (Patna)
Sarat Chandra Hazra, M. A. (Utkal)
Ashok Kumar Rath, M.A. (Alld.)

Department of Logic and Philosophy

Readers in Philosophy	Shyama Kumar Chattopadhyaya, M.A. (Cal.), P.R.S. (Cal.)
	Satyabadi Mishra, M.A. (Banaras), Ph. D. (Utkal)
	Shibanath Satapathi, M.A. (B.H.U.)
Lecturer in Philosophy	Damodar Sharma, M. A. (Utkal)

Department of Political Science

Reader in Pol. Sc.	Gajendranath Acharya, M.A. (Utkal)
Lecturers in Political Science	Rabindra Kumar Misra, M.A. (Utkal)
	Bhaskar Chandra Das, M.A. (Allahabad)
	Subhas Chandra Mishra, M.A. (Utkal) Dip-in-Pub-Admin. (Birmingham)

Department of Psychology

Reader in Psychology	Gurupada Parida, M.A. (Patna), M.A. (Chicago), Ph. D (Utkal)
Lecturers in Psychology	Prahallad Chandra Nanda, M.A. (Utkal) D.S.S.M. (Utkal)
	Parthasarathi Singh, M. A. (Utkal)
	Smt. Gita Sahu, M.A. (Utkal)
	Smt. Suchitra Kalyan, M A. (Utkal)

Department of Sanskrit

Reader in Sanskrit	Basudev Nanda, B. O. L. Sahityacharya
Lecturer in Sanskrit	Bipra Charan Pathi, M. A. (Utkal)

Department of Statistics

Lecturers in Statistics	Udayanath Rout, M.Sc. (Utkal)
	A. Z. F. Rub, M. Sc. (Utkal)
	A. M. Hasan, M.Sc. (Utkal)

Department of Urdu and Persian

Reader in Persian	S. Masihullah, M. A. Persian (Cal.) M. A. Urdu (Cal.)
Lecturer in Urdu	Syed Sirajul Islam, M. A. Urdu (Allig.)

Department of Hindi

Lecturer in Hindi	Tarini Charan Das, M. A. (B. H. U.)

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UNIVERSITY DEPARTMENTS

(*Within the Ravenshaw College*)

Department of Geology

Professor of Geology	Satyananda Acharya, M.Sc. (Pat.) Ph. D. (I.I.T. Kharagpur)
Readers in Geology	Biswanath Dash, M.Sc. (Utkal,) Ph. D. (Glasgo) Nilakantha Acharya M.Sc.
Lecturers in Geology	Khitindranath Sahu, M.Sc. (Utkal) Bhagbat Prasad Patra, M.Sc. (Utkal) Anil Kumar Paul, M.Sc. (Utkal) Krishnalal Pandya, M.Sc. (Utkal) Premananda Ray, M.Sc. (Utkal) K. S. Rao, M.Sc. (Andhra) B. C. Patra, M.Sc. (Utkal) Basanta Kumar Acharya M.Sc. (Utkal)

Department of Zoology

Professors of Zoology	Basanta Kumar Behura, M.Sc. (Cal.) Ph. D. (Edinburgh)
Reader in Zoology	(Vacant)
Lecturers in Zoology	Yagya Narayan Singh, M.Sc. (Allahabad), Ph. D. (Bihar) S. P. Bhunya. M.Sc. (Kalyani), Ph. D. (Kalyani. P. C. Pati M. Sc. (Utkal)

Officer-in-charge, I.A.S. Coaching Class	Nandakishore Misra, M.A. (Utkal)
Chief Radio and Telegraph Instructor	M. K. Tanna

COLLEGE STAFF (*Non-teaching*)

Medical Officer:

Dr. Rabindranath Acharya

College Office

Sri Natabar Misra
Sri Hati Barik
Sri Niranjan Swain
Sri Abdul Rahim
Sri Narendra Prasad Parida
Sri Nagendranath Mishra
Sri Chittaranjan Mohanty
Sri Purna Chandra Beuria
Sri Krutibas Mohanty
Sri Dhruba Ch. Das
Sri Chakradhar Mishra
Sri Nirod Chandra Mishra
Sri Damodar Panda
Sri Kartik Chandra Das
Sri Basudev Samal
Sri Brajakishore Maharana
Sri Gopal Kumar Mishra
Sri Ghanashyam Muduli
Sri Laxman Kumar Dhal
Sri Yudhisthir Mishra
Sri Raghunath Dash
Sri Choudhury P. K. Mishra
Sri Khirod Kumar Acharya
Sri Bichitrananda Barik
Sri Ajit Kumar Mohanty
Sri Prabhakar Panda
Sri Bichitrananda Mishra

Library

Sri Krushna Chandra Sarangi
Sri Brajabihari Mishra
Sri Satyanarayan Mistry
Sri Laxman Mishra
Sri Nikhil Chandra Das

Artists:

Sri Laxmidhar Das, Zool.
Sri Banabihari Parida, Bot.

Store keepers:

Narasingh Mishra, Bot.
Sri Ram Chandra Singh, Bot.
Sri G. C. Grahacharya. Che.
Sri P. K. Mohapatra, Che.
Sri Surendranath Das, Zool.

Glass Blowers:

Sri Paramananda Pradhan, Che.
Sri Suresh Chandra Barik, Che.

Research Assistants :

Sri A. Pradhan, Chem.
Sri N. C. Palit, Phy.
Sri Dinabandhu Nanda, Phy.
Sri Syed A. Hamid, Phy.
Sri Prafulla Chandra Pattanaik, Phy.
Sri Kashinath Parida, Phy.
Sri Bansidhar Sahu, Phy.
Sri Brajabandhu Routray, Phy.
Sri Bauribandhu Behera, Phy.
Sri Naresh Chandra Mohapatra, Phy.
Sri Purna Chandra Das, Phy.
Sri Pratap Chandra Singh, Phy.
Sri Raj Kishore Panda,Che.
Sri Bhagaban Acharya, Che.
Sri Biranchinaryan Patra Che.
Sri Ranendranarayan Praharaj, Che.
Sri Ranjit Kumar Mukherji, Che.
Sri Kedarnath Jena, Che.
Sri Bijay Kumar Dalai, Che.
Sri Hariprasad Das, Che.
Sri Harihar Swain, Che.
Sri Bhabani Prasad Mishra, Che.
Sri Hemant Kumar Pratihari, Che.
Sri Ajit Kumar Patra, Bot.
Sri Krushna Chandra Raul, Bot.
Mrs. Bidyulata Das, Bot.
Sri Muralidhar Mishra, Bot.
Sri Ramanath Mishra, Bot.

Wireless Training Class :

Sri A. R. Chowdhury, A.R.T.I.

Laboratory Assistants :

Syed. Abdul Faiz, Zool.
Sri Sudhir Kumar Jena, Zool.
Sri Raghunath Sahu, Geography.
Sri Madhusudan Sahu, Geography.
Sri Baikunthanath Ray, Geography.
Sri Purusottam Sahu, Geography.
Sri Bishnu Ch. Chowdhury, Psy.
Sri Bijay Kumar Mohanty, Bot.
Sri Satish Chandra Das, Phy.
Sri Rajanikanta Mohanty, Che.
Smt. Nivedita Mishra, Che.
Sri Hrudananda Mallick, Sta.
Sri J. B. Pattanaik, Psy.
Sri R. N. Mohapatra, Phy.

Machanics :

Sri Ganesh Maharana, Phy.
Md. Naseem, Phy.
Sri Govind Ch. Mohanty, Phy.
Sri Trailokyanath Maharana, Phy.
Sri Bhimsen Chowdhury, Phy.
Sri Trailokyanath Jena, Che.

Carpenter :

Sri K. C. Maharana, Phy.

P. T. I.

Sri J. N. Das.

Power Houses :

Sri Kailash Chandra Ray, Chargeman.
Sri Duryodhan Khuntia, Fitter.
Sri Sankar Rout, Wireman
Sri Bansidhar Sahu, Driver
Sri Bhagabat Nayak, Driver.

Chemical Compounders :

Sri Devaraj Sahoo,
Sri Sadhu Chandra Mohanty

Class IV Employees

Sk. Soona,
Sri Harihar Behera
Sri G. Nayak
Sri Labani Jena
Sri R. K. Bhoi
Sri Nimai Ch. Das
Sri B. B. Mohanty
Sri Anand Chandra Mohanty
Sri Giridhari Nayak
Sri Indramani Rout
Sri Udaya Naik
Sri Brahmananda Behera
Sri Maharagi Sahu
Sri Damodor Jena
Sri Natabar Singh
Sri Bijay Kumar Barik
Sri Giridhari Rout
Sri Narayan Swain
Sri Bikali Ch. Das
Sri Krushna Ch. Swain
Sri Giridhari Panda
Sri Banambar Dash
Sri Duryodhan Barik
Sri Gajendra Jena
Sri Salil Kumar Seal
Sri Brahmanand Nayak
Sri Dhadi Sahu
Sri Anadi Ch. Rout
Sri Kalu Mohammed
Sri Brundaban Barik
Sri Bishnu Ch. Swain
Sri Sukadev Naik
Sri Satyabadi Sahu
Sri Uttam Bhoi
Sri B. Mandal
Sri M.M. Routrai
Sri Janardan Das
Sri Narayan Parida
Sri Bairagi Ch. Behera
Sri Nityananda Barik
Sri Bipra Ch. Rout
Sri Narahari Sahu
Sri Madhab Das
Sri Ramesh Ch. Rout
Sri Kamapal Mishra
Sri Krushna Ch. Biswal
Sri Binod Kumar Das
Sri Laxmidhar Behera
Sri Nidhiram Das
Sri Debendra Rout
Sri Upendra Routrai
Sri Hadibandhu Paikrai
Sri Bishnu Ch. Naik.
Sri Manoranjan Das
Sri Bhikari Ch. Sahu
Sri Kunja Malik

Sri Aparti Naik
Sri Gadadhar Sahu
Sri Govind Ch. Sahu
Sri Pitabas Debata
Sri Dhobi Barik
Sri Prahallad Nayak
Sri Muralidhar Naik
Sri Ram Ch. Pati
Sri Uchhab Behera
Sri Kanduri Barik
Sri Panchu Barik
Sri Bhabagrahi Das
Sri Priyanath Singh
Sri Duryodhan Biswal
Sri Sankarsan Samal
Sri Gopinath Sahu
Sri Kulamani Nayak
Sri Suryamani Tripathy
Sri Sadananda Rout
Sri Bholinath Bhol
Sri Dhirendranath Khuntia
Sri Dasarathi Sahu
Sri Chintamani Parija
Sri Madan Behera
Sri Pranakrushna Mohanty
Sri Baishnab Ch. Routray
Sri Sarat Chandra Das
Sri Rabindra Kumar Baliarsingh
Sri Sankar Swain
Sri Raghunath Barik
Sri Dolagovind Nayak
Sri Dhaneswar Jena
Sri Parsuram Uttani
Sri Kanduri Biswal
Sri Basudev Nayak
Sri Jaganath Barik
Sri Dhruba Ch. Mohanty
Sri Govind Ch. Jena
Sri Adikanda Swain
Sri Gunanidhi Nayak
Sri Ram Ch. Rath
Sri Baishnab Ch. Biswal
Sri Natabar Barik
Sri Sudarsan Sahu
Sri Dharanidhar Swain
Sri Akshaya Kumar Das
Sri R. K. Routray
Sri Ismile Sharif
Sk. Noor
Sri K. C. Bhoi
Sri Jhari Das
Sri Jaguli Dakna
Sri Parikhita Khuntia
Sri Dhruba Ch Bhol
Sri Manua Naik
Sri Bata Ghadai
Sri Lokanath Naik
Sri Raghunath Naik
Sri Chintamani Naik
Sri Trinath Naik
Sri Bansi Naik
Sri Dasarathi Tosh
Sri Arjuna Chandra Behera
Sri Sudam Chandra Naik
Sri Biswanath Sahu
Sri Gandharba Barik
Sri Krushna Chandra Sahoo
Sri Kanduri Ch. Kandy
Sri Dibakar Barik
Sri N. M. Pattanaik
Sri Naran Naik
Sri Gangadhar Sahu
Sri Kunjabihari Panda
Sri Kumar Naik
Sri Somanath Naik
Sri Bharat Behera
Sri Dhobi Lenka
Sri Sridhar Swain
Sri Basudev Nayak
Sri Dharmananda Barik
Sri Hari Behera
Sri Sarat Bisoi
Sri Ram Ch. Chand
Sri Sanatan Barik

MEMBERS OF THE CENTENARY COMMITTEE

Patrons :

Governor of Orissa
Chief Minister of Orissa
Deputy Chief Minister of Orissa
Education Minister, Orissa
Vice-Chancellor, Utkal University
Vice-Chancellor, Sambalpur University
Vice-Chancellor, Berhampur University
Vice-Chancellor, Orissa University of Agriculture and Technology.

Chairman :

Dr. P. Parija

Vice-Chairmen :

Sri B. Das, (D.P.I. (HE) Orissa).
Dr. D. C. Misra, Principal, Ravenshaw College.
Sri S. S. Misra, Servants of India Society
Sri M. N. Guha, I. A. S., (Retd).

Secretaries :

Dr. S. C. Dash
Sri C. V. Murty
Dr. M. K. Rout
Dr. P. K. Pati
Sri Surajmal Agarwal.

Working Committee :

Dr. P. Parija
Dr. B. Samantaray
Dr. R. Mohanty
Dr. D. C. Misra
Dr. S. C. Dash
Sri C. V. Murty
Dr. M. K. Rout
Dr. P. K. Pati
Surajmal Agarwal
Sri Surajmal Saha
Sri Shyam Sundar Misra
Sri Radhanath Rath
Prof. B. C. Das
Sri Bamadev Misra
Sri Dinabandhu Sabu
Sri Bibudhendra Misra
Smt. Padmalaya Das
Sri M. N. Guha
Prof. B. Das (D. P. I.)HE
Madhabananda Das
Sri Asok Das
Sri R. N. Das (I. A. S.)
President, Ravenshaw College Union
Secretary, Ravenshaw College Union

Centenary Sub-committees :

Souvenir Committee :

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Dr. P. K. Pati
Sri S. Das, (Eng.)
Dr. G. C. Misra (Or)
Dr. J. B. Mohanty, (Or)
Sri S. K. Acharya (Chem)
Sri M. M. Misra, (Edn.)
Sri A. K. Rath (Hist)
Sri B. C. Das (Pol. Sc.)
Sri N. K. Rath (Eng.)
Dr. G. N. Mohapatra (Chem.)
Sri P. M. Nayak
Sri R. C. Tripathy
Sri B. C. Nayak, Vice-President, College Union
Sri Priyadarshi Das, Ex-Secy. College Union
Sri Benudhar Rout, Secy. Oriya Seminar.

Committee in charge of issuing invitations :

Prof. P. K. Das (Chem.) Convenor
Ch. B. Nanda, (Chem).
Sri C. N. Nanda (Chem)
Sri P. B. Das, (Chem.)
Sri R. C. Acharya, (Chem.)
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Sri R. N. Nanda, (Chem.)
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Sri S. N. Ray, (Phy).
Sri L. K. Mohapatra, (Bot.)
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Sri Pradeep Kumar Mohanty, Athletics Secretary
Sri S. C. Bose. Secy. English Seminar
Sri Maheswar Sukla, Secy. Hist. Society.
Sri B. B. Mohanty. Asst. Secy.. D. S. A.
Sri B. Das, Secy. Pol. Sc. Association.
Sri Brajendra Kumar Sahu, Secy. Rovers crew

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Smt. K. Parija, (Or.)
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Sri B. K. Kar, (Bot.)
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Sri D. Panda, (Math.)
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Sri S. C. Bose, Secy, English Seminar
Sri Maheswar Sukla, Secy. Hist. Society
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Dr. G. Misra
Dr. P. K. Pati
Prof. P. K. Das
Dr. B. K. Behura
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Sri R. K. Misra, (Pol. Sc.)
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Sri T. Misra, (Ev. College)
Sri R. C. Tripathy, (Sans.)
Sri B. Behera, (Ec.)

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Sri P. M. Nayak, (Eng.)
Sri U. N. Rout, (Stat.)

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Sri R. K. Satapathy, (Phy.)
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Sri H. C. Patnaik, (Phy.)
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Sri B. Mohanty. Secy. College Union.
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Sri C. R. Satpathy, General Secy. West Hostel
Sri S. K. Nayak, General Secy. New Hostel
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Sri R. Dani, General Secy. Central Hostel
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Dr. P. K. Pati, (Eng.)
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Prof. B. K. Behura, (Zool.)
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Sri L. Nayak, VIth Yr. class representative
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Sri D. Jena, Secy, Botany Seminar
Miss. T. Das, General Secy, Women's Hostel
Miss B. Mallik, Secy, Zoology Seminar.
Miss. M. Guha, Jt. General Secy. Women's Hostel

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Sri C. Nanda, (Chem.)
Sri S. K. Mohanty, (Math.)
Sri G. S. Das, (Eco.)
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Sri S. S. Patnaik, (Phy.)
Sri P. C. Rout
Dr. B. Das, (Geol.)

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Smt. Pratibha Satpathy, (Or.)
Sri S. M. Misra, (Eco.)
Sri H. K. Das, (Phil.)
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Sri N. Roy, (Eng.)
Sri S. N. Misra. (Pol. Sc.)
Sri A. C. Panda, (Ec.)
Dr. B. N. Mohanty, (Oriya)

Incharge of Centenary Office

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Dr. P. B. Das, (Chem.)
Sri B. Misra, (Econ.)
Sri M. J. Das, (Eng.)
Sri N. D. Mukherjee, (Eng.)
Sri D. K. Sarangi, (Hist.)

Incharge of Registration of Old Boys and Sale of Souvenir

Sri S. C. Hazara, (Hist.)
Sri D. Panda, (Math.)
Sri D. K. Roy, (Eng.)
Sri K. Rajgopal, (Eng.)
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Sri R. Dey, (Edn.)
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Sri B. Das, (Phy.)
Sri K. R. P. Rao, (Phy.)
Sri B. C. Misra, (Phy.)
Sri M. K. Behera, (Zool.)

Incharge of College garden

Sri B. C. Acharya, (Geog.)
Sri C. R. Mohanty, (Bot.)
Sri R. C. Panda, (Bot.)

Committee incharge of student volunteers.

B. Panda, President, College Union
Sri C. R. Mohanty, Ex-president, College Union
Sri Pradeep Kumar Mohanty, Athletics Secretary
Sri S. C. Bose, Secretary, English Seminar.
Sri Maheswar Sukla, Secretary, History Society.
Sri B. B. Mohanty, Assistant Secretary, D. S.A.
Sri B. Das, Secretary Political Sc. Association.
Sri Brajendra Kr. Sahu, Secretary Rovers Crew.

PROCEEDINGS OF THE CENTENARY CELEBRATIONS OF RAVENSHAW COLLEGE, CUTTACK

The Centenary celebrations of Ravenshaw College were preceded by two foundation-stone-laying ceremonies.

The foundation-stone of the Centenary Library Building was laid by Dr. Triguna Sen, the then Union Minister for Education, on 4-9-1968. The function was held behind the Kanika Library building. Dr. P. Parija, the Chairman of the Centenary Committee presided over the meeting, and Dr. S. C. Dash, one of the Secretaries of the Centenary, Committee proposed a vote of thanks.

The foundation-stone of the Centenary hall was laid by Dr. V. K. R. V. Rao, the Union Education Minister at 5-45 P.M. on 8-3-70. The ceremony was preceded by a garden-party at 6 P. M. A meeting was held in the previous convocation pandal between the Physics Blocks with Sri R. N. Singh Deo, Chief Minister of Orissa, in the chair. Dr. D. C. Misra, Principal of the College, in his welcome address referred to the glorious past of this century-old institution. He also announced the decision of the Centenary Celebrations Committee to Commemorate the Centenary Celebrations by instituting a Fund for organising a series of three lectures by eminent persons, every year. Dr. Parija, the Chairman of the Centenary Celebration Committee, accorded a warm welcome to Dr. V. K. R. V. Rao, Union Minister for Education, Sri R. N. Singh Deo, Chief Minister of Orissa, and Sri Banamali Patnaik, Education Minister of the State. Sri Patnaik, addressed the gathering and made the historic announcement of the decision taken by the Government of Orissa to declare the Ravenshaw College as an autonomous institution from the next academic session. Dr. V. K. R. V. Rao delivered the first lecture in the series of centenary lectures on 'The outlook for the Seventies.' After the presidential remarks by the Chief Minister of Orissa, a vote of thanks was proposed by the President of the College Union, Sri Brahmananda Panda. The ceremony came to an end with the singing of national anthem by the students of the College.

The Centenary celebrations continued from 14-3-70 to 20-3-70. The inaugural ceremony of the Centenary celebrations was held on 14-3-1970. At 7-30 A.M. a procession of the old and new Ravenshavians started from the Old College site. The procession was headed by a replica of the present College building bearing the crest of the College and a torch which was earlier lit by Swami Bichitrananda Das, an old alumnus of the College. The procession consisted of one hundred rows of old and new Ravenshavians. As the procession moved along the main thoroughfares of the City of Cuttack, thousands of men, women, and children lustily cheered the Ravenshavians. After the procession reached the venue of the inaugural meeting, the crest of the College along with the torch was placed near the dais.

Shri G. S. Pathak, the Vice-President of India, Dr. S. S. Ansari, the Governor of Orissa, Sri R. N. Singh Deo, the Chief Minister of Orissa, Sri B. Patnaik, the Education Minister of Orissa and Swami Bichitrananda Das were received by the Principal at 11-25 A.M. on their arrival near the dais.

Besides the guests, others present on the dais were Dr. P. Parija, Chairman of the Centenary Celebrations Committee, Sri Bamadev Misra, President Old Boys' Association, Prof. B. Das, Director of Public Instruction (HE) Orissa, Dr. D. C. Misra, Principal, Sri R. K. Misra and Sri P.K. Mohanty, Joint Secretaries of the Old Boys' Association, Sri B. Panda, President, College Union, Sri B.C. Nayak, Vice-President, College Union, Sri B. Mohanty, and Sri Y. Panda, Secretaries of the College Union.

A guard of honour was presented to the Honoured Guests by the Senior Division N.C.C. Cadets of Cuttack.

The inaugural function began with chanting of Vedic hymns and blowing of conch shells while one hundred girls with earthen lamps stood by the dais.

At the beginning of the inaugural function the Principal welcomed the guests. This was followed by the welcome address by the President, Old Boy's Association, and the President of the College Union. Messages received on the occasion were read by Sri B. Mohanty and Sri R. K. Misra. The Vice-President of India delivered the Inaugural Address. On the request of the Governor of Orissa who was in the chair, Swami Bichitrananda Das opened the Centenary Exhibitions. This was followed by the address of Sri R.N. Singh Deo, the Chief Guest, and the address by Sri B. Patnaik, the Minister of Education. After the Presidential remarks a vote of thanks was proposed by Dr.P. Parija, President Centenary Committee and one of the Secretaries of the College Union, Sri Yudhisthir Panda. After the singing of the national Anthem, the function was over at 1 P. M.

At 6-15 P. M. on 14-3-70 a special lecture on Education Policy was delivered by Dr. Mrs. Rama Choudhury, Vice-Chancellor, Rabindra Bharati University.

Sri R. K. Das, Retired justice, Orissa High Court, presided over the meeting. Sri Bidhan Chandra Nayak, Vice-President of the College Union, proposed a vote of thanks.

This was followed by a cultural programme in which the 'Chhau dance' of Mayurbhanja was presented on the stage.

The 15th March, 1970 was observed as the Old Boys' Day (Commemoration Day).

At 10 A. M. a symposium on "Ravenshaw of my Days" was organised. Sri Biswanath Das, Ex-Governor of Uttar Pradesh, presided. The participants included a number of eminent old Ravenshavians. Among them were Sri Shyam Sundar Misra, Member, Servants of India Society, Dr. R. N. Sahoo, retired Principal, S. C. B. Medical College, Sri R. K. Das, Retired justice of Orissa High Court, Sri Bamadev Misra, Sri Harihar Mohapatra, Sri Ananta Prasad Panda, Sri Golak behari Dhall and Sri Guruprasad Mohanty.

A fancy football Match was played between the Principal's Eleven and the President's (Old Boy's Association) eleven at 4 P. M.

At 6-15 P. M. the Commemoration Ceremony was held with Sri Bamadev Mishra, President of the Old Boy's Association, in the chair. Dr. P. Parija was the Chief-guest. The meeting commenced with a report by the Principal. The Principal stressed the remarkable progress that the College had made during the last one hundred years. It was followed by a report read by the Joint Secretary, Old Boy's Association, Sri R. K. Mishra.

The President then requested Dr. Parija to address the old boys. The address of Dr. Parija was followed by Presidential remarks by Sri Bamadev Mishra. The meeting came to an end after vote of thanks was proposed by Sri P. K. Mohanty, the Joint Secretary of Old Boys' Association.

The meeting was followed by a cultural programme consisting of Odissi dance by Kumari Kumkum Das, and a play entitled "Dharitri" directed by Sri Surendra Mohanty Assistant Director of the A. I. R., Cuttack Station and presented by some of the old boys of the College.

At 10 A. M. on 16-3-1970 there was a symposium on "Orissa through the Ages". The symposium was presided over by Sri Kalindicharan Panigrahi. Dr. H. B. Mohanty, Sri Surendra Mohanty, Editor the Kalinga, and Sri Janakiballav Patnaik, Editor of Paurusa participated in the symposium. At 6.15 P.M. a special lecture was delivered by Swami Ranganathanandaji of Belur Math, Calcutta. He talked on some of the problems of the present educational set-up in our country and suggested that the education should be purposeful and it should usher in a new era of material well-being and spiritual upliftment. Sri Biju Patnaik, Ex-Chief Minister of Orissa presided over the meeting. In his presidential address he called upon the students to develop a sense of dynamism and adventure in order to face the challenge of the time. The meeting was followed by a cultural programme consisting of classical vocal music by Banikantha Nimai Charan Harichandan and an English one-act play "Dumb Waiter" directed by Miss Celia Roberts and presented by the English Department. It was followed by a film show on Apollo 11 mission to the moon. The film was presented by the U.S.I.S.

At 10 A.M. on 17-3-70 there was a symposium on "Students then and Now." Prof. B.C. Das, Ex-Vice-Chancellor of the Sambalpur University, presided over the symposium. Prof. Baidyanath Rath, Director of Public Instruction (Schools), Sri G. C. Satpathy, Retired Director of Public Instruction, Sri Bichitrananda Kar, Editor of The Matrubhumi, Dr. S. C. Mishra, retired Professor ot Paediatrics, S. C. B. Medical College, Dr. P. K. Pati, Professor of English, Ravenshaw College, Cuttack, Sri D. D. Das, Reader in Physics, Ravenshaw College, and Sri D. P. Das participated in the symposium. At 6-15 P.M. there was a symposium on "Education To-day and To-morrow" with Dr. D.C. Mishra, the Principal in the Chair. Dr. S. Mishra, Vice-Chancellor of Utkal University, and Prof. B. Das, Director of Public Instruction (Higher Education), participated in the symposium. After the presidential remarks Dr. P. K. Pati proposed a vote of thanks on behalf of the Principal and members of the Centenary Committee to those who had ungrudgingly rendered their assistance in order to make the Centenary celebrations a signal success. The meeting was followed by a cultural programme consisting of an Odisi dance by Kumari Bijayalaxmi Mohanty, and a Sanskrit one-act play, " Nirbachanam" directed by Sri Dhaneswar Mohapatra.

On 18-3-1970 at 6-15 P. M. 'Jagruti' was screened.

On 19-3-1970 at 6-15 P. M. a meeting was held and Sri Nityananda Kanungo, the Governor of Bihar and a distinguished old boy of the college addressed the gathering as the Chief Guest. Shrimati Kanungo also graced the occasion with her kind presence. The meeting was followed by a cultural programme presented by a visiting troupe from Rabindra Bharati University.

On 20-3-70 at 4 P. M. a garden party was arranged for students of the Ravenshaw College. At 6-15 P. M. the annual college drama 'Lagna' was staged. It was written by Sri Bijay Chandra Kar and directed by Sri R. C. Tripathy, Lecturer in English. Sri Pranabandhu Kar was the Chief Guest, and Sri Sarat Chandra Pujari was the Chief speaker.

To add to all this, the different departments of the College had their departmental exhibitions which remained open from 11 A. M. to 3 P. M. everyday. Besides, there was a general exhibition in which various Government and non-Government agencies participated. A funfair was also organised on all those days in the college premises. The exhibition and the funfair attracted a large number of visitors everyday. Every evening during the celebrations the various buildings of the college and all the hostel buildings were brilliantly-luminated. We are thankful to the Government of Orissa for granting holiday for a day to all Government servants of Orissa, stationed at Cuttack and Bhubaneswar and for having granted Rs.30,000/- out of which a sum of Rs.15,000 has already been paid towards our centenary celebrations and to the Postmaster General, Orissa Circle for having issued the cancellation stamp of the Post Office on the first day of our historic celebrations. Our thanks are especially due to Shri B. Patnaik, Minister of Education, Government of Orissa through whose initiative the celebrations were possible. We also thank Dr. P. Parija, the President of the Centenary Committee and its other members, the office bearers of the Old Boys Association and the College Union and all old and new Ravenshavians for their co-operation. Last but not the least, our thanks are due to the multitudes of men and women who daily assembled in the premises of this great college and filled its corners and corridors with 'joy in widest commonalty spread'.
